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Intergroup education in the literature class

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INTERGROUP EDUCATION IN THE  
LITERATURE CLASS  
Service Paper

Submitted by

Dora Elizabeth Palmer

(A. B., Radcliffe College, 1932)

In partial fulfillment of requirements for  
the degree of Master of Education

1948

FIRST READER: Dr. M. Agnella Gunn, Associate Professor  
of Education

SECOND READER: Mr. William H. Cartwright, Assistant  
Professor of Education

BOSTON UNIVERSITY  
SCHOOL OF EDUCATION

INTERGROUP EDUCATION IN THE

INTERMEDIATE CLASS

Service Report

Gift of D.E. Palmer  
School of Education  
June 26, 1948  
29611

(A. B., Middle College, 1930)

In partial fulfillment of requirements for

the degree of Master of Education

1948

THE UNIVERSITY

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of Education

SECOND READER: DR. WILLIAM G. GINN, Associate

Professor of Education



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## FOREWORD

The purpose of this study is to show the need for changing accepted methods of presenting literature to high school students and to suggest how such changes can bring about better intergroup understanding and a consequent insight concerning the universality of great literature. Chapter I states briefly the need for better intergroup understanding among high school students, denounces prevalent methods of presenting "classics" to students in such a manner as to evoke dislike, apathy, or positive hostility on the part of the student, and suggests an approach to literature via the four media of reading, writing, speaking and listening, with the accent on linking the problems discussed in any book with the problems likely to be encountered in the students' own lives. Chapter II discusses what this writer believes to be a necessary prelude to any high school course in literature, elementary logic, including a study of four types of false reasoning: rationalization, belief in luck or chance, wishful thinking, and prejudice. Chapter II also presents a plan for linking required outside reading to the study of prejudice in order to provide enrichment material far beyond the scope of the actual classroom period. Chapter III consists of specific plans for teaching certain "classics" commonly offered in the high school. These plans show how clear thinking and the promotion of intergroup understanding are to be applied to the study of literature in such a way as to cause the stu-



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dent to interpret the problem in the book in the light of the problems of his own life or community. Chapter IV is an annotated list, in two parts, of materials for student outside reading. The books and pamphlets of the first short list are intended as "musts" for every member of the class. The list, containing titles of proved interest to beginners, aims at provoking further interest and at destroying the most universal misconceptions concerning certain races, religions and nationalities. The second list provides a well-rounded outside reading program. Chapter V presents a much more difficult bibliography intended for teachers. Chapter VI is a bibliography of teaching aids valuable to the teacher of literature.

The teacher will undoubtedly wish to avail himself of the findings of research in this field. Diagnostic and evaluation tests and scales have been devised and been found to be statistically reliable. The use of these scales by the literature teacher will be helpful in gaining some indication of possible changes of attitude as a result of the methods proposed in this study. Below are given research papers, tests, scales and general references pertinent to teaching intergroup understanding in the literature class.

Biddle, W. W. Test for Reading Judgment. New York: Association Press, 1932. This test gauges the students' ability to detect propaganda and to think critically.

Bogardus, E. S. "A Social Distance Scale" in Sociology and Social Research, January-February, 1933, pp. 265-71. The test measures attitudes toward various racial and re-







religious groups.

Burke, Edward J. Study of the Background and Exposition of Intercultural Education in the Secondary School Literature Program. Unpublished Service Paper, Boston University, 1947.

Mr. Burke presents some specific classroom activities; his material is largely a philosophical appraisal of intercultural education.

Katz, D. and F. H. Allport. Students' Attitudes. Syracuse, New York: Craftsman Press, 1931. A study of race prejudice, showing that among even homogeneous groups, prejudice against minorities and "foreigners" is strong.

McWeeney, Anne, M. The Teaching of Attitudes in the English Class. Unpublished Service Paper, Boston University, 1947. This study presents an exhaustive series of bibliographies for teacher and pupil and also suggests specific procedures for using these materials in the class room.

Progressive Education Association, Evaluation in the Eight Year Study Scales of Belief. Chicago: University of Chicago Press, 1939. These scales are particularly adapted to intercultural education at the high school level.

Thurstone, L. L. "Scales for the Measurement of Social Attitudes." Chicago: University of Chicago Press, 1929-34. These scales are recommended particularly for high school students and adults and are considered very effective.







Vickery, W. and Stewart Cole. Intercultural Education in American Schools. New York: Harper and Brothers, 1943, Chapter V, Methods and Techniques in Intercultural Education. This chapter discusses in detail all the known techniques of teaching in this field. The procedures are clearly indicated and a long list of possible diagnostic and evaluation tests is given.

Watson, G. B. Opinions on Race Relations. New York: Association Press, 1929. This diagnostic scale is adapted for high school students.





## CHAPTER I

## The Need for Intergroup Education

Man Will Yet Win<sup>1</sup>

Man is a long time coming.  
 Man will yet win.  
 . . . one hears "Yes but the people what about  
 the people?"  
 Sometimes as though the people is a child to be pleased  
 or fed  
 Or again a hoodlum you have to be tough with  
 And seldom as though the people is a caldron and a  
 reservoir  
 Of the human reserves that shape history . . .

"Man will never write,"  
 they said before the alphabet came  
 and man at last began to write.  
 "Man will never fly,"  
 they said before the planes and blimps  
 zoomed and purred in arcs  
 winding their circles around the globe.  
 "Man will never make the United States  
 of Europe  
 nor later yet the United States of the World,  
 "No, you are going too far when you talk about one  
 world flag for the great Family of Nations,"  
 they say that now.

Between the finite limitations of the five senses  
 and the endless yearnings of man for the beyond  
 the people hold to the humdrum bidding of work and food  
 while reaching out when it comes their way  
 for lights beyond the prison of the five senses,  
 for keepsakes lasting beyond any hunger or death.

And man the stumbler and finder, goes on,  
 man the dreamer of deep dreams,  
 man the shaper and maker,  
 man the answerer.

<sup>1</sup> Sandburg, Carl, "The People, Yes." New York, Harcourt, Brace and Company, 1936.





The first wheel maker saw a wheel, carried  
in his head a wheel, and one day found his  
hands shaping a wheel, the first wheel.

The first wagon makers saw a wagon, joined  
their hands and out of air, out of what  
had lived in their minds, made the first wagon.

One by one man alone and man joined  
has made things with his hands  
beginning in the fog wisp of a dim imagining  
resulting in a tool, a plan, a working model . . .

The people will live on.  
The learning and blundering people will live on.  
They will be tricked and sold and again sold  
And go back to the nourishing earth for rootholds,  
The people so peculiar in renewal and comeback,  
You can't laugh off their capacity to take it.

Man is a long time coming.  
Man will yet win.  
Brother may yet line up with brother;  
In the darkness with a great bundle of grief  
the people march.  
In the night, and overhead a shovel of stars for  
keeps, the people march:  
"Where to? what next?"

With the reading of the above excerpt at the first session of the  
sixteenth annual New York Herald Tribune Forum, in New York, in Octo-  
ber, 1947, Carl Sandburg set the tone for a serious discussion by some  
of the greatest minds of our day, of the need for intergroup under-  
standing in all fields of human endeavor. Since the dropping of the  
atomic bomb on Hiroshima, intergroup education has become more than a  
pleasant Utopian dream; it has become the only possible answer to the  
question, Progress or Annihilation? That much has already been writ-  
ten on this subject will become apparent by a perusal of the biblio-





graphies appended later in this study. One has only to pick up newspapers, current magazines, and books to be aware immediately that steps are being taken to propagandize our people in this healthful point of view concerning world unity. The radio and the movies are adding their weight. Slowly but surely laws are being enacted to enforce more equitable treatment of all peoples. Our pulpits send out the message Sunday after Sunday. Nor has the educational system of America been found behindhand.

Speaking at the Cincinnati meeting of the National Education Association in 1947, Dr. William G. Carr made the following points: <sup>1</sup>

"What program for waging peace shall we adopt within classrooms and schools? Continuing the analogy to military affairs, we may call this first aspect of our campaign "Operation Classroom." This operation covers the curriculum, teaching materials and methods, and extra-curriculum activities.

"During the past year, your NEA Committee on International Relations has been preparing, with the cooperation of two NEA departments, a detailed program for the teaching of international understanding. The report will appear next January. I urge you to read it with care. It would be unwise to try to anticipate now the recommendations of your committee, and it would be impossible in any case to do justice to them in a short verbal summary. Let me, therefore, sketch in a few sentences five reasonably specific objectives for "Operation Classroom." These will be just samples, not a complete prescription.

---

1. Carr, William G., "On the Waging of Peace." National Education Association Journal, October, 1947.





"First, every teacher, at every grade and in every subject, can avoid the exhibition of national or racial prejudice.

"As a second sample, I suggest that, wherever possible, the domestic and the international aspects of questions be taught together.

"Third, teach your children the truth about the cost and consequences of the last war and the threat of another.

"A fourth, and fairly devious, sample of teaching for peace is to acquaint children and youth with the machinery that now exists for the maintenance of peace.

"Finally, as you teach about the United Nations, lay the ground for a stronger United Nations by developing in your students a sense of world community."

Teachers in the classrooms of the nation are, by and large, eager to comply with these commandments. Teachers, together with the men and women of the other professions, being more highly educated than the mass, realize that if anything is to be done, the intelligent and well-informed of the nation must do it. Many teachers, particularly in the elementary and junior high schools, are already doing superb teaching of the ideals of group understanding.

In June, 1946, "The English Journal" was able to devote an entire issue to the subject of intercultural education. No less than fifteen major articles, for the most part by high school and college classroom teachers, set forth the ingenious methods by which the English and literature periods of many schools are utilized to inculcate better



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teachers, set forth the ingenious methods by which the English and

literature periods of many schools are utilized to inculcate better

group understanding. The reader is filled with joy and a sense of an active and indestructable force when he reads these articles. It is with a doubly arresting jolt that he realizes, upon sober reflection, that these teachers and these schools represent only a tiny pinpoint on the whole map of education.

These articles do not reach the very teachers who need them most. What of the teachers in isolated sections of the country? What of teachers in communities so poor that no money is available for subscribing to professional magazines? What of teachers who would be willing to join in the fight if only someone would tell them how? What of teachers who, through carelessness or ignorance, perpetuate the very stereotypes and sweeping generalizations which intergroup education is trying to break down?

Surely, "straight is the way and broad is the gate" that leadeth to trouble for the teacher of literature. Society has changed greatly in the years since the great "classics" of literature were written. What untold harm is done to intergroup education by the teacher who fails to cause his pupils to think constructively about, let us say, The Merchant of Venice! What waste of material is Silas Marner in the hands of a teacher who does not sense how to utilize George Eliot's old-fashioned story to bring about better human relations in our own form of society!

The need for intergroup understanding is self-evident. The desire of the majority to work toward better understanding is strong. Actual



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The need for intergroup understanding is self-evident. The desire of the majority to work toward better understanding is strong. Actual

steps taken in this direction are already great in number. Let us continue then to examine the opportunities for intergroup education in that perhaps most fertile field of all, the literature class of the senior high school. Here is the golden opportunity for teachers to complete a work well begun in thousands of lower schools. Intergroup education at the lower level is vital in forming proper attitudes. Let us never commit the fault of believing, however, that if these attitudes are attended to in the elementary grades, there will be no danger of change. Let us continue in the high school the work of intergroup understanding, using, in addition to the good emotional attitudes of the pupils, if these already exist, the growing power to reason intelligently and objectively.



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## THE OLD APPROACH TO LITERATURE

The literature class has been in the past, all too often, a place where ideas have been strangled at birth. Many teachers have trudged wearily with their classes through prescribed courses of study, often hating many of the selections and seldom asking why these books make fit reading for the atomic age. Pupils have been asked what the "book says," not what it means. Stress has been laid on who did what and when rather than on what was done which can possibly matter to us. Well-intentioned teachers have produced pupils who can retell accurately the stories of the "Idylls of the King" but who see no analogy between these stories and the present disintegration of the governments of Europe. Students have read Shakespeare and Scott and Eliot because these writers produced "classics" and not because they produced works containing universal truths. In short, there has been little attempt to interpret the problems of these classics in terms of today. The result has been a surprising docility on the part of thousands of pupils who accept literature classes as one more incomprehensible but necessary evil of modern education. The brighter the pupil, the greater the docility, apparently. The more backward pupils have responded with sullenness and sometimes with outright hostility.

Recently, there has been a tendency on the part of textbook publishers to provide pupils with "reading they like", consisting of short excerpts from magazines and modern writings on topics easily



## THE OLD APPROACH TO LITERATURE

The literature class has been in the past, all too often, a place where there have been attempted at least. Many teachers have struggled wearily with their classes through prescribed courses of study, often taking away of the excitement and joy which are these books make. It is rather for the student now. Pupils have been asked what the "book says," and what its meaning. Stress has been laid on who said what and when rather than on what was said which can possibly matter to us. Self-interest of teachers has produced pupils who can recite some- thing the stories of the "Iliad of the King" but who see no meaning between these stories and the present situation of the country. Pupils have been asked to read books and to write and to think because they are "important" and not because they are. Indeed, many containing universal truths. In many, there are many little attempts to interest the students of books of fiction in terms of today. The result has been a superficial facility on the part of thousands of pupils who accept literature classes as one more meaningless drill but necessary evil of modern education. The student who reads the greater the facility, however. The more he reads, the more he is surrounded with excitement and excitement with spirit of facility. Recently, there has been a movement on the part of teachers to provide pupils with "reading their lives," consisting of short extracts from various and modern writings on topics which

comprehended because they deal with modern situations. There has been little attempt to solve the problem from another angle, namely, making the classics intelligible by proper selection of excerpts or by interpretation.

In this discussion it must be remembered that we are talking about the vast majority of pupils in the public high school. Surely no one would quarrel with Dr. Mahoney's thesis in For Us the Living when he discusses "Young people who are all set to go wrong."

Dr. Mahoney says: <sup>1</sup>

"Consider, for example, the content of the course in literature. The schools are seemingly obsessed with the idea that every child should be required to read certain writings which are generally regarded as "good" literature. And so we find the same list of readings not infrequently prescribed for all, and thoroughly hated, in many instances, by the type of boy who has the adventure urge."

There follows a discussion of the type of adventure reading enjoyed by juvenile delinquents in one of the Massachusetts Training Schools. Dr. Mahoney concludes, "Is it altogether too unorthodox to suggest that as one means of checking juvenile delinquency we make it possible for children who display lawless tendencies to read what they can read and enjoy." <sup>2</sup>

However, fortunately, most of our public school pupils are not potential juvenile delinquents. They keep on the right side of the law almost, it seems, in spite of our society rather than because of it.

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1. Mahoney, John, J., For Us the Living, New York: Harper and Brothers, 1945, p. 313.  
 2. Loc. cit.



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Yet the literature teacher is missing a golden opportunity with this vast obedient majority. Avoidance of negative results is not sufficient. Mere passive acceptance of reading material not enjoyed or understood will not produce thinking young citizens. Let it be said immediately that it is probably true that much pruning could be done profitably on the standard course of literature in the average high school. Yet it is equally true that ease of comprehension should not be the sole criterion for such pruning.

The Harvard Report has a pertinent comment on this topic: <sup>1</sup>

"Numbers of books are strong favorites because the teacher feels that with them he and the class have a good time. This is too often accepted as a decisive argument. The further question 'What sort of good time?' is not gone into, or even raised. Yet this is clearly the important point. Valuable classwork is often, even usually, enjoyable. It does not follow that enjoyable times in class must be valuable. Doubtless in choosing texts nothing can replace, nothing has the authority of, teaching experience. But it must be examined experience, experience which has been put through a Socratic questioning to see whether it knows what it is. As things are, however, so sad a proportion of time spent on literature is plain boredom that attachment to anything which amuses is very understandable. A safe test perhaps might be this: let the teacher ask himself, 'Am I needed for this enjoyment?' If the answer is, 'No, they would read it as happily and fully without me,' then some

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1. Report of the Harvard Committee, General Education in a Free Society, Cambridge: Harvard University Press, 1945, p. 115.



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other text which will not be enjoyed without the teacher's help should replace it. The choice unfortunately cannot be left to the pupil. He does not know the alternatives to be considered."

Plainly, we must look carefully for those standards by which we decide what literature is to be kept in the curriculum. Plainly, also the major solution to the problem lies with the teacher. Let him be enthusiastic and his classes will always get far more from the book than they would if he were apathetic. Let him be ingenious and discerning and in the vast majority of cases pupils not only will follow obediently but will actually find themselves gaining appreciations and insights painlessly. It would seem obvious from the above that if the teacher will try to find in the prescribed literature object lessons in human relationships and will attempt to identify those lessons with parallel modern problems, much of the prevalent boredom can be banished from the literature classrooms.

1. Cummings, Charles, "First Step for the Teacher," *The English Journal*, June 1946, p. 133.

2. Mahoney, Mary, J., *For Us the Living*, New York: Harper and Brothers, 1945, p. 10-11, p. 14.



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## A SUGGESTED GENERAL APPROACH TO LITERATURE

In considering a realistic approach to literature, it is to be said immediately that there is at least one great danger to be avoided.

Charles Cummings says in the English Journal: <sup>1</sup>

"In many communities it is even dangerous for a teacher to express political and social convictions counter to those of the prominent group. With little experience in practical affairs, and paid scandalously low salaries, many teachers maintain their precarious hold on a privileged social status by being "good". Despite these handicaps, an encouraging number of teachers do have the energy and courage to accept the challenge to work in the area of intercultural relations. Encouraging, too, is the fact that much recent literature in the field of education points out that schools generally must accept the challenge of the fourth R - - the R of human relationships."

What is being advocated here is not a misuse of the literature class for a springboard into local politics or tensions, but a clear idea on the part of the teacher that his responsibility is to translate the problems of literature into local problems and to present both sides of those problems to pupils who have been trained to weigh evidence and to draw conclusions based on facts. <sup>step</sup> In other words, the teacher must sense his civic responsibility in the larger sense of the term in the way in which Dr. Mahoney uses it in For Us the Living." <sup>2</sup>

"And yet it is hard to locate a course of study in reading and

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1. Cummings, Charles, "First Step for the Teacher," The English Journal, June, 1946, p. 333.
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2. Menckney, John, J., For Us the Living. New York: Harper and Brothers,

1945, p. 10-11; p. 111.

literature for elementary and secondary schools which includes materials ----narratives, poetical selections, biographical bits, newspaper editorials, letters, orations, and the like----that have been chosen for the specific purpose of glorifying the democratic ideal of brotherhood. Such materials are available in abundance, awaiting selection and organization. There are hundreds of pages of reading matter of this sort to which boys and girls should be exposed continuously over a period of twelve years, to the end that they may develop those intergroup appreciations which make for living together in friendliness. You do find some of these materials in our courses of study now, but if the teacher of literature is to contribute fully and effectively toward the attainment of the particular civic objective cited, you should find many more of them; and the teacher should be conscious of the specific civic purpose which justifies their selection. Exactly the same statement applies in the case of certain other readings which the teacher of literature should use purposely. As a consequence, the teacher of literature is not doing all that he might well do by way of making for civic competence.

"The point to be emphasized is that the teachers of America----all teachers of all subjects are committed to the task of educating for democracy."

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without giving them beforehand some methods of clear thinking which can be used as guides.

Having done these two things----having dedicated himself to interpreting literature in the light of current problems to insure better understanding and consequent better group relations and having laid a foundation for straight thinking about those problems,----the teacher will find that his literature classes and he himself will take a new enthusiasm and interest. No longer will literature periods consist of reading and of questions and answers. This suggested approach, as we shall see in Chapter III, will utilize all four media of communication: reading, writing, speaking, and listening and will concern itself primarily with ideas, not with facts as ends in themselves.





## CHAPTER II

It is obvious that pupils who are to do straight thinking about their own problems must be first taught to recognize and to avoid those errors of thinking which they meet daily and which condition their reactions to their problems. Four of the most common types of false reasoning may be classified as rationalization, wishful thinking, belief in chance or luck, and prejudice. Of these four the most pertinent to our study of group relations is prejudice.

Rationalization consists of finding a false reason to explain a given action. This false reason is usually one which bolsters the self-esteem of the thinker or which fits in with his previous conceptions of the topic being discussed. The teacher will be wise to use examples from the experiences of his pupils to teach this and all other types of false reasoning. From these personal experiences, the pupil may then be led to expand his thinking to the problems of his school, of his community, of his country, of international affairs, and finally of literature. For instance, each pupil takes home several times a year a report card. That card may contain one or more poor marks. Ask class members what explanations they often give for those poor marks and the teacher will see delighted grins. "The teacher doesn't like me." "He always asks a lot of questions that aren't important," "I'll never need to know that stuff when I start to work." Those answers are all typical examples of rationalizing. Pupils can usually be led to see that the true reason probably



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lies within the pupil himself, that he did not study hard enough, that he did not go for extra help, that he spent more time than he could afford on subjects that he himself enjoyed more and could do more easily.

Again, a class may complain that a certain small clique runs all school affairs, and that if a pupil does not belong to that clique, he has no part in school extra-curricular activities. Granting that that sad state of affairs might be true, careful discussion of the problem and a few pointed questions will generally reveal that the complaining group failed to sign up for committees which meant hard work and required much time from members. The complainers, if honest, will see that they have been rationalizing, yet at the same time taking as their own the American right to "gripe" openly. Recently, as a result of such a class discussion, a group of such dissenters was asked to write a group letter to the school newspaper. This they did. The editorial staff countered with a straight-from-the-shoulder statement that any students who wanted to work on any committee would be welcome and mentioned three affairs to be held with the next month for which no volunteers could be found. All members of the complaining group signed up; all were chosen. Rationalizing had been defeated in a dramatic way.

In order to apply straight thinking to a community problem, the class discussed one day why a certain patch of sidewalk had remained icy and impassable for several days after a recent storm. A student from one of the poorer sections of town volunteered the following: "Oh,



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they always plow out the hill first so the rich people's chauffeurs can take the kids to their private schools. They dig us out when they get around to it." After a storm of comments pro and con, the speaker was requested to go to the town hall to get the facts. The next day he reported that because of the severity of the storm only main roads had been plowed, both on the hill and elsewhere, that the only sidewalks cleared were those cleared by individual householders. With good grace, the speaker analyzed his reasoning as rationalizing, stemming from prejudice.

Examples could be multiplied endlessly. The teacher interested in this work will find excellent material in the text book, Expressing Yourself by Wade, Blossom, and Eaton.<sup>1</sup>

Almost every new high school text in composition contains this sort of material in greater or lesser degree. It is becoming apparent to teachers and publishers alike that such instruction provides one obvious step toward making thinking citizens of our pupils.

The second type of false reasoning is wishful thinking, believing what one wishes were true. This type of reasoning is daily found in newspaper reading. Senator Blank states, as a fact, that the Democratic Party (or the Republican Party) is the only hope for America in the present crisis. Senator Blank undoubtedly believes his statement to be a fact. Does he, however, list the accomplishments and the failures of his party and draw a logical conclusion? Probably not. Again we read, "America doesn't need a huge army of trained soldiers now that

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1. Wade, Harold H., John E. Blossom and Mary P. Eaton, Expressing Yourself, Part IV. Boston: Houghton Mifflin Company, 1935.



they always give out the bill first so the rich people's charities can take the kids to their private schools. They die as out when they get around to it." After a storm of comments pro and con, the speaker was requested to go to the town hall to get the facts. The next day he reported that because of the severity of the storm only rain roads had been closed, both on the Hill and elsewhere, that the only children closed were those closed by individual householders. With good grace, the speaker analyzed his reasoning as rationalizing, stemming from prejudice.

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the war is over." This statement may be true, but the teacher should ask for suggestions of other explanations from students. Who said this? If large numbers of college boys made the statement, may it not be wishful thinking, to avoid military training with its inconveniences? Train young people to check the source of statements in an attempt to decide whether so-called facts are really facts. As in the study of rationalizing, the teacher will best begin with the thinking of the pupils themselves and progress with the aid of a good text to current problems and literature.

The third type of false reasoning prevalent among young people and adults alike is belief in luck or chance. It is very convenient to be able to attribute one's failures to "bad luck." Young people are startled and enlightened by exercises like the following: Bill took an exam and received a failing grade of 60%. He didn't know three answers but he had the "bad luck" to have the teacher ask also a fourth question he could not answer, and consequently failed. Students will quickly censure such false reasoning, since they themselves did not do it! However, an ingenious teacher can soon get his pupils to offer experiences of their own in which they did blame luck for their own failure or in which they attributed another's success to good luck. They know some student who gets consistently good grades and who also takes part in many activities. Quite a step has been won when the pupils can give a sound reason for the classmate's success and can also apply the same reasoning to account for Godfrey Cass's predicament in Silas Marner.



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The study of prejudice is a most interesting one, whether the class is highly prejudiced or is relatively free from this blind spot. After a brief discussion of the students' concept of prejudice, the teacher will do well to ask the class to list in three columns those prejudices of which each is aware in his school, his community, and his country. Using these lists as a starting point, much profitable discussion can be evoked. Soon, a good definition of prejudice may emerge: thinking with one's emotions rather than with one's head.

During the discussion it is likely that all sorts of misstatements of fact will be made. Instead of arguing with the class, the teacher should send individual members to particular books which will state the facts necessary to clearing up the questions. For instance, an Anti-Semite in the group may make the rash statement, which he has heard at home and elsewhere, that the Jews control the press of America. Such a book as Questions and Answers Concerning the Jew<sup>1</sup> will set him straight on the matter. Another student makes the statement that the Negroes are an inferior race. Let him read in The Races of Mankind<sup>2</sup> for an anthropologist's thoughts on the matter. The books listed in the first group in Chapter IV of this study are those books which deal most pertinently and most readably with the facts of such matters as these.

After a few heated discussions concerning the prejudices of the class, written anonymously for freedom of expression, it is well to have enough copies available of Hortense Powdermaker's little pamphlet,

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1. Questions and Answers Concerning the Jew, Published by the Anti-Defamation League of B'Nai B'Rith, 100 LaSalle Street, Chicago, Illinois.
  2. Benedict, Ruth, and Gene Weltfish, Races of Mankind. New York: Public Affairs Pamphlet, 1943.



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After a few heated discussions concerning the prejudices of the class, written anonymously for freedom of expression, it is well to have enough copies available of Horace Pendergast's little pamphlet,

1. Questions and Answers Concerning the Jew, Published by the Anti-Discrimination League of 214 West 111th, 100 Madison Street, Chicago, Illinois.  
2. Negroes, Race, and Color, Race of America, New York: Public Affairs Pamphlet, 1941.

Probing Our Prejudices<sup>1</sup> so that every member of the class may read all of it. Discussion of this pamphlet and of a few more of the class prejudices in the light of this reading should be followed by assigned reading in the first group of books and pamphlets listed in Chapter IV. Literally no teacher, I believe, will find any difficulty in getting this reading done. Much of it is supplemented by pictures and can be absorbed quickly and effectively by students with even very low I. Q's as well as by the very quick pupils.

Individual teachers will have to use their own discretion about how much to do with the material read. Endless variations suggest themselves and depend upon the particular class, the strength of the prejudices held, the forever-present time element. Oral reports, debates, written composition, letters, assembly programs, all are obvious. Doris Boyd has published a valuable handbook<sup>2</sup> for teachers interested in utilizing to the full what will be very real interest on the part of the pupils. Other good sources of devices are listed in the Bibliography for Teachers in Chapter V of this study.

Along the way, during these lessons, pupils will have added to their vocabularies such expressions as sweeping generalizations, analogies, stereotypes and jumping to conclusions. The ability to use these expressions and to recognize examples of them in the writing and speech may be regarded as evidence that the pupils now have the necessary tools for better thinking.

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1. Powdermaker, Hortense. Probing Our Prejudices. New York: Harper Brothers, 1944.
  2. Boyd, Doris, S. Expanding Horizons, Adventures in Intergroup Education with Young People. New York, National Conference of Christians and Jews, 1947, 79 pp.





Lest the reader gain the impression that once these tools are provided, all false reasoning, and particularly all prejudice, will magically vanish, it should be stated emphatically that no such desirable state is likely to occur. Straight thinking is a fine art, not to be acquired in a few weeks or months. Habits of poor thinking have been deeply rooted for fifteen or sixteen years in the minds of those pupils who need this instruction most; these habits cannot be eradicated easily. Furthermore, most poor thinkers hug to their bosoms their cherished misbeliefs and prejudices. The holders are comfortable with them and often resist all attempts of others to change their thinking. Finally, the beliefs of the heart and emotions are not easily controlled even when the mind disagrees and preaches better attitudes.

This is where the teacher of literature plays his most important role. Having once given the sharp tools of truth to the student, the teacher must be ever alert to provide examples from the current literature of the curriculum on which the students may keep those tools sharp and useful. Clipping from newspapers and magazines should be encouraged. No daily class work is so important that it cannot be delayed for five or ten minutes to discuss an article brought in by a student. I have found, frequently, that I have had to set aside a whole day every few weeks to allow for a thorough argument over controversial articles contributed. Sometimes the class has to stop to write a letter to get further facts to continue the discussion. If such letters must be written, who am I to say that The Canterbury Tales and David Copperfield are



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more important? They are important, of course, but so is a letter to a senator or to a business firm. Letters written to be chosen for actual sending are far more accurately written than any others I could devise. My classes have been extremely critical, too, of the answers they receive----and are thus learning to discriminate among values, to make relevant judgments and to communicate thought, as the Harvard Report urges.<sup>1</sup>

In addition to the above-mentioned means of keeping the principles of straight thinking and good attitudes always to the front, the teacher of literature is fortunate in having at his finger tips another long-continuing device. Almost all high schools have some scheme of outside reading. This reading is variously handled in different schools, but unless the choice is left almost wholly to the pupil, the teacher must again battle the apathy of adolescents whose minds are on subjects far removed from the books on many outside reading lists. Since much of the required reading in the high school curriculum is classical in nature, I have found it extremely valuable to suggest outside reading in the field of intergroup education. Such reading accomplishes two ends: it keeps the civic lessons of the teaching of straight thinking almost constantly before the pupils and it provides a stimulating change of subject matter from class reading about an earlier generation.

A suggested annotated bibliography of material found by experience to be interesting to high school pupils will be listed in the second part of Chapter IV of this study.

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1. Report of the Harvard Committee, General Education in a Free Society, Cambridge: Harvard University Press, 1945, p. 65.





With this groundwork of elementary logic laid and with the above provisions for enrichment of the basic reading program, we are ready to apply the principles of intergroup education to a few of the standard classics commonly taught in the high schools of America.





## CHAPTER III

In the previous chapters we have shown that the greatest battle faced by a teacher of literature is the apathy or actual hostility shown by high school students toward the so-called "classics" commonly prescribed in courses of study. In order to overcome these feelings, we must show students the relation of the problems of such books to the problems of their own lives, of the community, and of the world today. Accordingly, several pieces of literature have been chosen which are found in many required lists at some point in the high school program and an attempt has been made to indicate how those books may be taught in order to bring about better intergroup understanding and to provide challenging situations calling for applications of the "straight thinking" studied in our earlier unit.

Suggestions for topics for discussion have been limited to the considerations stated above. It goes without saying that attention must also be given to the mechanics of reading, to vocabulary growth through study of context, to <sup>1</sup>precis writing, to checking comprehension and to testing for mastery. It is not urged that these practicalities of teaching be excluded; it is merely argued that these procedures must not be, as they so often are, the end results in the teaching of literature.



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# THE MERCHANT OF VENICE<sup>1</sup>

Says Portia, in The Merchant of Venice, "So shines a good deed in a naughty world." And so say we, as we strive to awaken in our young people the desire to do good deeds in our surely very naughty world. It is my intention to try to show that we have good ammunition for such a campaign in the teaching of Shakespeare's tale of Antonio and Shylock.

Some time ago it was my good fortune to address a group, predominantly Jewish, on what I do in my classroom to teach pupils the false thinking inherent in racial and religious discrimination. A lively discussion ensued when I stated firmly that I believed the play must be taught, not side-stepped; that it is a lively argument for better understanding rather than a means of highlighting unfavorable characteristics. In the following, I have described the approach I have used with good results for intercultural education.

Since The Merchant is frequently the pupils' first taste of Shakespeare, I find it valuable to remove the Bard's halo and show him as a timeless and truly popular writer. I sketch the plot for the class, filling in details of the Shakespearean theater. This is a play, I tell the students, in which there is a mystery, an attempt at murder, a trial scene to vie with even Perry Mason's, and a love story which calls for Gable and Garson. This is a play which talks about religious prejudice, mixed marriages, daughters who rebel against obeying their parents. Does that sound like ancient history? No, indeed. The pupils are able to

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1. Palmer, Dora, E., "A Good Deed in a Naughty World," The English Journal, September, 1946, pp.370-75



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give me counterparts of each of these situations from current newspaper stories and even from their own experiences. First step accomplished: The pupils are not in awe of Shakespeare and they realize that one reason for his enduring popularity is this timelessness of his dramatic situations, or, if the class can "take it," the universality of his characters.

The next step is the reading of the play. I use the Orson Welles recordings<sup>1</sup> and have the pupils follow with their standard texts. For this first reading I pay little attention to anything but making sure the class grasps the story. It is amazing how easily all five acts slip down the most obdurate throats. When I think of all the years during which I struggled to have pupils read this play silently for homework! Never again. Shakespeare wrote primarily to be heard, not read. Next to an actual production, recordings are certainly best. Morocco and Arragon become real people when their words are interpreted by skilled actors; the children, radio-keen, sense by a single inflection how Portia feels about Bassanio.

Now come the analysis of the play and the danger spots. I leave detailed study of individual speeches, as such, severely alone for a little while. When I co-ordinate our study of the play with our earlier unit on elementary logic, the studying is done far more intensely than I could get it done other wise. In that unit pupils learned that conclusions not based on fact are not valid. Accordingly, I have them gather evidence pro and con on the subject of whether Antonio is a gentleman.

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1. Welles, Orson, Mercury Text Records. Columbia Masterworks Set, C-6.



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1. Welles, Orono, Mercury Text Records. Columbia Masterworks Set, C-5.

That calls first of all for a definition of "gentleman," something which, in turn, calls for stating the social background. Is Antonio to be judged by modern or by ancient standards? I let the pupils choose and govern their conclusions accordingly. The definition being stated, a chart is prepared by culling every bit of evidence for or against Antonio from the text itself. The result shows, for example, Antonio spitting on Shylock, calling him "dog," while at the same time laying down his life for his friend. These collected arguments are presented to the "jury" by the "lawyers" for the opposition and for the defense. All accusations and praise must be backed by fact. Very soon it becomes apparent that the evidence must be weighed. Are some items "heavier" than others? This procedure leads in turn to a study of cause and effect. What made Antonio act the way he did? Does this fact excuse him? What made Shylock say, "I hate him for that he is a Christian"? How logical is the hatred engendered in the money-lending problem? By analogy, comparison, and personal experience, the pupils argue these questions in an attempt to convince each other. Below are sample papers written by pupils in my classes on the day following this discussion.

#### THE VERDICT ON ANTONIO

I believe that Antonio was not a gentleman. This, of course is based mostly on the fact that I live in 1946, but I don't believe that a true gentleman in any age would act as Antonio did. Antonio possessed a pleasant personality and he was courteous and well mannered. He was big enough to love a friend so dearly that he would give his life for him without bitterness. But, he was not big enough to realize that Shylock and all Jews were human beings. He could not grasp the fact that they had feelings, that they were created by God and deserved to be



That calls first of all for a definition of "gentleman," something which, in turn, calls for stating the social background. Is Antonio to be judged by modern or by ancient standards? I let the pupils choose and govern their conclusions accordingly. The definition being stated, a chart is prepared by cutting every bit of evidence for or against Antonio from the text itself. The result shows, for example, Antonio splitting on Glynn, calling him "dog," while at the same time laying down his life for his friend. These collected arguments are presented to the "jury" by the "lawyers" for the opposition and for the defense. All accusations and praise must be backed by fact. Very soon it becomes apparent that the evidence must be weighed. Are some items "heavier" than others? This procedure leads in turn to a study of cause and effect. What made Antonio act the way he did? Does this fact excuse him? What made Glynn say, "I hate him for that he is a Christian?" How logical is the hatred evidenced in the money-lending problem? By analogy, comparison, and personal experience, the pupils arrive these questions in an attempt to compare each other. Below are sample papers written by pupils in my classes on the day following this discussion.

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treated with respect. No, he acted like everyone else; he spurned the Jew and spit on him. He took a man's choice of religion away from him and forced him to take another. He was brave enough in insulting the Jew when he had the upper hand, but when Shylock had the law on his side, Antonio used soft words. He loved Bassanio and yet he let his friend be responsible for putting his life in jeopardy when he knew all his money was at sea. I do not wish to say that Shylock was perfect, but I don't believe that Shakespeare wanted him to appear all wrong and Antonio to appear as a shining example. I think he created Shylock and Antonio to show to the Christians their own faults compared with those of the Jew, and also to show to the Jews their faults compared to those of a Christian.

#### THE VERDICT ON ANTONIO

My verdict on Antonio is against him, as I have reached the conclusion he is not a gentleman. The bit of evidence that allowed me to come to this conclusion was a speech made by Shylock that said Antonio had cursed him, called him names, and spit on him. In my opinion a gentleman, either in the nineteen hundreds or the sixteen hundreds, doesn't go around spitting on people who happen to be of a different religion. Granted that in Venice at the time this took place, people behaved differently and Jews were hated by practically all, this doesn't mean Antonio had to. In this year nineteen hundred forty-six, many people still hate Jews, but I don't. I don't mean to intimate that I consider myself a gentlewoman for this reason, but I say it to show you that Antonio cannot be excused just because he didn't have the originality to think for himself, but went around doing what other people did. I think this evidence outweighs all his other character traits which reputable people have vouched for. He may be honest, loyal, generous, clean and sincere, yet the former evidence shows he is not tolerant or kind, but prejudiced.

#### THE VERDICT ON ANTONIO

Antonio, despite his intolerance, was a gentleman. It must be remembered that when he taunted Shylock, he was merely following the crowd, a characteristic which, although not very admirable, has always been prevalent and probably will continue to be. Moreover, Shylock frequently spoke venomously against Antonio. Therefore, it is reasonable to suppose that Antonio, by putting Shylock in a bad light, was trying to protect his own reputation. Antonio's generosity was obvious when he lent money to Bassanio. He showed that he was courageous and honorable when he was willing to stand by his bond even though it meant the probable loss of his life. Pleading for the life of Shylock, his enemy, was an act of mercy. He thought of Lorenzo and Jessica at a time when such a thing



treated with respect. No, he acted like everyone else; he wanted the law and said so. He took a man's choice of religion away from him and forced him to take another. He was brave enough in handling the law when he had the upper hand, but when Spyllock had the law on his side, Antonio used soft words. He loved Basanio and yet he let his friends be responsible for ruining his life in Italy when he knew all his money was at sea. I do not wish to say that Spyllock was perfect, but I don't believe that Basanio wanted him to appear all wrong and Antonio to appear as a shining example. I think he treated Spyllock and Antonio to show to the Christians their own faults compared with those of the Jew, and also to show to the Jew that his faults compared to those of a Christian.

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would not be expected. The fact that he urged Bassanio to give up Portia's ring, thereby taking advantage of a friendship, should be easily forgiven. After all, he had just been saved from a very unpleasant death, and naturally wanted to gratify any wish of the person who had saved him.

#### THE VERDICT ON ANTONIO

I believe that Antonio is not a gentleman. Although he was not a gentleman, in my opinion, he did have many good characteristics. He lent money to Bassanio and he decided to let Shylock live, but I believe he is not a man that can be trusted. In one part of the play he decided to let Shylock live and in another part he spit on Shylock and called him a dog. He called Shylock "good Jew" while begging for his life and spurned him when his life was saved. There is a big difference in time since the play was written and now, but any man who says one thing just to save his life and then says an entirely different thing to one who is supposed to be his friend, when his life is saved, is two-faced. That is a characteristic that is very important in making up someone's mind if a person is a gentleman or not. This is one characteristic that time does not interfere with. At the time of the play or in the year 1948, the meaning of two-faced cannot be changed. If he is two-faced, I believe he is not a gentleman.

As I read these papers, I felt that broader understanding of Shylock as an individual was evident. However, a Jewish friend, to whom I showed the compositions, said that she felt that the youngsters were still stereotyping Shylock and that stereotype is the very thing that all Jews object to. My answer to that is twofold. A dramatist must always exaggerate in order to make his characters vivid; by this reasoning Antonio may be called as unfavorable a stereotype of the Christian of his day as Shylock is of the money-lender. To point up that view is my second answer. All my pupils have read Probing Your Prejudices by Hortense Powdermaker.<sup>1</sup> All know the danger of the false generalization and the stereotype. I refer to that booklet and ask the students to apply to

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1. Powdermaker, Hortense, Probing Our Prejudices. New York, Harper Brothers, 1944.



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stereotype. I refer to that booklet and ask the students to apply to

this play what they have learned. There is no hesitation on their part. They say very emphatically, because they have said it in many different ways literally hundreds of times in hundreds of different contexts during the year, "It is neither fair nor logical to judge the whole group by one." Neither Tubal nor Jessica displays Shylock's grasping, vengeful characteristics. These students have read, too, This Way to Unity,<sup>1</sup> and are quick to cite example after example of Jews who set a far different pattern and "picture in the mind." Shylock, then, must be judged as an individual, as Antonio must, and it behooves us to consider carefully what made both men the way they are and to apply that thinking to our own actions toward others, whether they be Jews, Catholics, Protestants, Mexicans, Italians, or Yankees. All men, regardless of race or religion, tend to respond well to favorable treatment; all tend to develop unfavorable characteristics in the face of persecution and discrimination. I feel strongly that the above pupil who deplored the universal practice of "going along with the crowd" has learned a valuable lesson. He sees that such failure to think for one's self does not excuse a man. Somewhere, at some time, some Antonio did step out of line----or we should not today be feeling that it is wrong to treat any man as Shylock was treated in the play.

Next, I ask my pupils to state what part of Shylock's penalty seems to them most unfair. Invariably, they answer, "Making him turn Christian." A healthy reaction, that. I have spoken to them of a play by St. John Ervine, called A Lady of Belmont,<sup>2</sup> in which we see all the charac-

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1. Herrick, Arnold and Herbert Asquith, This Way to Unity. New York, Oxford Book Co., 1945.
  2. Ervine, St. John, A Lady of Belmont, New York: MacMillan, 1923.



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ters of The Merchant of Venice ten years later. The punishment of Shylock has boomeranged on these haughty Christians, for he, having outwardly turned Christian and having been, per se, accepted by his fellow Venetians, has regained his fortunes and has become more respected and well liked than Antonio, whom everyone avoids as a perennial bore with his tale of the trial. This is a good place to help the class to see that such lipservice as Shylock was forced to give to Christianity, while preserving Judaism in his heart, certainly has its counterpart in situations occurring among the persecuted and conquered people of Europe during the Nazi occupation. Many an underground worker (not to be confused with the quislings) gave lip-service as the price of survival and, by so doing, was able to outwit the haughty invaders. Today's children can be made to see the futility of attempting to break a man whose mind is strong or of destroying any man's religion by law.

Besides this very obvious work to be done in the field of intercultural relations, there are at least two other topics which I can best teach by The Merchant and which certainly show young readers the necessity for responsible action in this "naughty world."

Accordingly, we turn our attention to the marriage problem of Jessica and Lorenzo. On the basis of present-day example, how much chance has it of succeeding? This topic evokes much thoughtful discussion of the questions that any couple of different religions must face. Since the population of our school is fairly evenly divided between Protestants and Catholics, that grouping is the one most thoroughly covered.



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The children tell anonymous tales of the problems of friends and relatives who have contracted mixed marriages. Generally, the conclusion drawn at the end is a good one: all marriages call for wisdom, respect, and love, but mixed marriages call for large amounts of understanding and respect for the other's freedom of belief. Asked whether Jessica and Lorenzo had any of the characteristics necessary for a successful marriage, the pupils grin and say, "Well, they were in love!" The girls go on to say that they think the marriage won't last because Jessica has never had a chance to meet other boys and thereby truly evaluate Lorenzo. Furthermore, say the boys, she will not long please even such a romantic young blade as Lorenzo because she has never "been around" and will be unlikely to fit into Lorenzo's former way of life. What will happen, the girls want to know, when the jewels and ducats which they have stolen, are gone? Lorenzo gives no evidence of being a money-earner. The boys answer this with a gleam as they remind the girls that at least Jessica knew how to take care of a house, something which can hardly be said about many of today's Jills. After a sometimes very illuminating discussion by way of a panel about what boys look for in a girl and vice versa, the conclusion is drawn that Jessica and Lorenzo are hardly prepared to "go steady," let alone marry. Much of this discussion may be labeled inconclusive because of the age of the pupils, but I feel that frequently seeds of thought are planted which may bear fruit later.

A very natural corollary to all this is the treatment of the Problem Parents of this play. The class discusses the hold Portia's dead father



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A very natural corollary to all this is the treatment of the problem Parents of the Play. The class discusses the bold Fortin's bad father

has over her and the effect of Shylock's too rigid control over Jessica. I know I am treading on dangerous ground here but, so far, no trouble has arisen. These young people are very frank in saying how they think they should be brought up so that they will emerge into adulthood prepared to be good citizens doing "good deeds in a naughty world." Although there is the usual group which wants what it wants when it wants it, strangely enough, it does not cry for unlicensed freedom---only for fairness. Rather pathetically, it seems to me, today's student points out that the pendulum has swung to the opposite extreme from that portrayed in The Merchant of Venice. Parents no longer concern themselves enough with governing their children. Too frequently the rules laid down in their homes have not even the logic to be found in Portia's father's will and Shylock's jailer-like attitude toward Jessica. Parents vacillate too much today. Too rigid rules are made in anger over some misdemeanor only to be lifted or forgotten as parents, interested in their own affairs, fail to follow up the doings of their offspring. Here, again, we escape the stereotype picture, because some pupils are always eager to tell of their ideal parents whom they love and utterly respect. I always ask why Portia's father left such a will and whether any pupil would wish to be in Portia's shoes. The class always knows the reason but almost always says that the will could not have succeeded in protecting Portia and her wealth. All agree that Jessica was badly brought up. They realize, however, that a father alone is not likely to provide the right kind of home for a girl. On another point all agree:



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there is no excuse, moral or legal, for Jessica's theft of money and jewels. She was right in leaving Shylock; he had engendered no filial attachment in her and was denying her a normal life. She was wrong in stealing; her father's failure to train her in integrity had boomeranged. What truly wonderful results might be achieved if I could only have the proper parents in my room as the proverbial "flies on the wall" while these children ask for firm but fair and square treatment in their own homes!

It will be seen from the above that at no point has the discussion been academic. Each of these three problems is a vital one. The need for intercultural education, the increasing failure of modern marriages, and the disintegrating American home are surely the Big Three among problems on the American agenda today.

However, no teacher of English could or should leave The Merchant of Venice, I believe, without using the play for development of "literary" understanding. Therefore, all my pupils study more or less, depending upon their capacities, such topics as the integration of the plots, the history of the drama, and the theater of Shakespeare's day and do translations into modern English of the more Elizabethan phrases and speeches and, of course, memorize certain passages.

By coincidence this year, Lawrence Olivier's production of Henry V appeared in movie form in Boston just as my students finished The Merchant of Venice. Thus, a goodly number of youngsters took advantage of seeing the old Globe Theater at first hand and learned far more about



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It will be seen from the above that at no point has the discussion been academic. Each of these three problems is a vital one. The need for international education, the increasing failure of modern marriages, and the distinctive American home are surely the Big Three among problems on the American agenda today.

However, no teacher of English could or should leave the Merchant of Venice. I believe, without making the play for development of "literary" understanding. Therefore, all my pupils study more or less, depending upon their capacities, such topics as the integration of the globe, the history of the drama, and the theater of Shakespeare's day and the translations into modern English of the more Elizabethan passages and speeches and, of course, memorable certain passages.

By coincidence this year, Lawrence Olivier's production of Henry V appeared in movie form in Boston just as my students finished The Merchant of Venice. Thus, a goodly number of youngsters took advantage of seeing the old Globe Theater at first hand and learned far more about

Shakespearean drama in two hours than I could teach them in two months. Furthermore, the students were enthusiastic over this new movie technique so widely advertised in national magazines---infinitely more enthusiastic than their older brothers and sisters had been over earlier movie versions of Romeo and Juliet and Midsummer Night's Dream.

Some teachers may wonder why I say, "Of course, pupils memorize." It seems to me that enduring truth and beauty must be memorized---if only to be stored safely until the years when the lines will mean more and more. Some children can appreciate Portia's speech and some cannot, but twenty years later some dimly remembered line may, and probably will act as an interpreter of a life situation if that line has been planted in the brain during school years. I do not mean to imply that the mercy speech is the only thing worth remembering. I ask my pupils to learn it as part of our literary heritage which must not be lost. In addition, each pupil learns twenty lines chosen at random because he likes them for sound or meaning, but I do not press this point too deeply. I always remember that I can seldom tell why I like poetry except in general terms. I always get at least one hulking hero who chooses one of the songs or inscriptions "because the lines are shorter than the others"! When the memorizing is complete, the student says the lines orally. This is the only way I have of knowing whether they mean anything to him. He knows he will be graded on his ability to get meaning into what he says. The results are good, and, honestly, after the first two or three victims have performed, nobody seems to mind letting himself go. One boy



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I remember "took the roof off" by his powerful rendition of Shylock's speech: "Hath not a Jew eyes?. . . . If you prick us, do we not bleed?" . . . . His voice told me and the class, which, incidentally, applauded spontaneously, that he had learned well his lesson in intercultural understanding, respect, and good will toward every man.





## SILAS MARNER

At first glance, it would seem that this story of a queer old weaver and his adopted daughter has little bearing on the lives of twentieth century American boys and girls. The vocabulary is at times difficult and the dialect incomprehensible to them. Added to these hurdles is the fact that the usual text book edition contains small print and pictures which seem to accent the "queerness" of the characters rather than anything else. Obviously, the successful reading of the story will depend largely upon the ingenuity of the teacher's motivation.

I ask my classes if any of them have had experiences which involved their fathers' or brothers' being called upon to run the house for a time. The anecdotes which result usually stress the helplessness of a mere man, faced with cooking or cleaning or caring for the baby. We all have a good laugh, especially when the boys counter with tales of their own successes in this line. I then tell them that Silas Marner was not only a "mere man" but a very nearsighted and lonely bachelor who was regarded as "queer" by his neighbors and who still, through a series of remarkable incidents, cared for a little baby girl and successfully raised her to adulthood. Quite naturally, someone asks how that could happen. I answer that the story will tell us about a theft of money, of a mistrial, of two wealthy "playboys" and of a mystery which goes unsolved for more than fifteen years. I also tell them, quite frankly, that the vocabulary and dialect may prove difficult at times, but that





the story will prove exciting enough to carry them past those difficulties on the first reading.

When I feel that the class' curiosity is sufficiently aroused, I ask the students to go back, in imagination, to a tiny settlement in England at the time of the Napoleonic Wars. There they meet a strange group of religious fanatics whose beliefs seem to have little in common with those of the churches with which we are familiar today. Since George Eliot uses the movie "flash-back" device in the first few pages, I find it advisable to read aloud up to the point where first mention is made of Silas' fits. Discussion and the dictionary will usually make clear the difference between catalapsy and the more familiar epilepsy and then the class is able to proceed alone to the end of Chapter I. Following this brief reading, I pause to see what reactions I can get from the readers. The bare facts of the story having been reviewed, I ask what the students think of William Dane, and whether any of them can cite illustrations from reading or life to parallel Dane's actions. We discuss that modern problem so well illustrated in this incident, the eternal triangle, and attempt to make some judgment of the responsibilities neglected by the protagonists of the story. Generally, I can get someone to see that Sarah is like many modern girls, who, afraid of being left an old maid, holds firmly to even unattractive boys while looking around for someone more personable.

Next we discuss the faulty reasoning of the "lots" episode and students see luck being substituted for justice. There is no difficulty





in getting them to talk about current court procedures; crime is a subject which apparently holds a morbid fascination for today's young people. I find they know a great deal about the kind of evidence admissible in court and about the dangers of circumstantial evidence. The movies present innumerable examples of the effects of false imprisonment or false judgment on a man so that there is no lack of understanding of Silas' reaction and self-banishment to Raveloe. The moral implicit in all this need not be stressed too heavily. It is clear that the first requirements of good community life are honesty and justice. When any man or any group acts toward another without these virtues, harm results.

After this necessarily slow beginning, the students will be able to read much more rapidly. I generally set up a series of problems in work-sheet form so that each reader may progress at his own rate. I include a few simple research problems for fast readers: an inquiry into the various medieval ordeals used in much the same way as the lots; an account of the taverns or "pubs" of eighteenth and nineteenth century England as social gathering places or clubs; an investigation of some of the old-fashioned "simples" and herbs, many of which are still used today.

Of the various problems to be considered in group discussion or in writing, foremost is the prejudice felt by the ignorant villagers of Raveloe toward all strangers in general and toward Silas in particular. The point is brought out that ignorance is the root of this prejudice,



in getting them to talk about current events; which is a subject which apparently holds a special fascination for today's young people. I find they know a great deal about the kind of evidence admissible in court and about the dangers of circumstantial evidence. The movies present innumerable examples of the effects of false impression or false judgment on a man so that there is no lack of material for discussion of Siles' reaction and self-deduction to Revelation. The moral implicit in all this need not be stressed too heavily. It is clear that the first requirements of good community life are honesty and justice. Then any man or any group acts toward others without these virtues, harm results.

After this necessarily slow beginning, the students will be able to read much more readily. I generally set up a series of problems in work-sheet form so that each reader may progress at his own rate. I include a few simple research problems for each reader; an inductive into the various medieval orders used in such the same way as the later; an account of the towers or "wrecks" of eleventh and twelfth century England as social gathering places or clubs; an investigation of some of the old-fashioned "simples" and herbs, many of which are still used today.

Of the various problems to be considered in group discussion or in writing, foremost in the judgment of the present village of Revelation toward all attempts in control and toward Siles in particular. The point is brought out that ignorance is the root of this prejudice.

that suspicion is felt toward all that is "different." This attitude is then applied to the home community and we find that the same principles holds. Any family or racial or religious group differing greatly from the form is found to be held in disregard or even hostility. By specific reference to the text, we find that when the villagers came to know Silas better, they discovered that his "queerness" itself was aggravated by the exclusions forced upon him by society. The solution is clear. Again by specific reference, I try to get the students to suggest ways in which they may break down their own prejudices against individuals and groups and we decide that both reading and actual contact should be helpful. An understanding of the symbolic significance of various religious practices and national festivals, for instance, reveals the people concerned to be interesting rather than queer when comparison is made with those practices and festivals with which we are familiar. This point may be expanded according to need. Actual field trips or individual projects may be called for, or simple discussion and reading may be sufficient. One particularly healthful result occurred in my class once when, following such a discussion, a boy deliberately struck up a conversation with a classmate commonly regarded as queer because he was solitary and appeared to have no interest in sports or social affairs. It was discovered that he was a radio "ham" who had built his own set and spent his time talking to "hams" all over the country. A good friendship sprang up between the boys to their mutual advantage. Silas Marner had had one observable effect on the life of a modern boy.



that situation is left to the "different." This attitude is then applied to the home community and we find that the same principles hold. Any family or racial or religious group differing greatly from the form is found to be held in disregard or even hostility. By specific reference to the text, we find that when the villagers came to know Alice better, they discovered that his "quarrelsome" itself was aggravated by the exclamations forced upon him by society. The solution is clear. Again by specific reference, I try to get the students to suggest ways in which they may break down their own prejudices against individuals and groups and we decide that both reading and actual contact should be helpful. An understanding of the symbolic significance of various religious practices and national festivals, for instance, reveals the people concerned to be interesting rather than queer when comparison is made with those practices and festivals with which we are familiar. This point may be expanded according to need. Actual field trips or individual projects may be called for, or simple discussion and reading may be sufficient. One particularly beautiful result occurred in my class once when, following such a discussion, a boy deliberately struck up a conversation with a classmate commonly regarded as queer because he was solitary and appeared to have no interest in sports or social affairs. It was discovered that he was a "punk" who had built his own set and spent his time talking to "punks" all over the country. A good relationship sprang up between the boys to their mutual advantage. Alice Warner had had one observable effect on the life of a modern boy.

A second center of study is that of group relations within the family as observed in the Cass household and in Silas Marner's cottage. As a student lists the reasons for the weaknesses of Dunsey and Godfrey, he is taking the first step in analyzing himself as a member of a family. Almost all students resent to a greater or less degree the prohibitions set up by their parents. Those same students can be helped to see the Cass boys as the products of unwise parental leniency. The entire field of juvenile delinquency is available for consideration in this connection. A brief conference with a competent police officer can do wonders in pointing up the causes of juvenile delinquency in any community. It is an interesting experiment, too, to imagine the Cass brothers in the students' home town and to attempt to translate their misdoings into probable local terms. Two ends are thus achieved: an understanding of those factors which contribute to weak family life and a comprehension of those outcomes which are likely to occur as a result. Again the stress is on understanding, not on mere comment or condemnation. Finally, it is a worthwhile lesson for an adolescent to learn that while we may feel sympathy toward Godfrey, recognizing the causes of his weakness, yet we must hold him responsible for his actions. His eventual loss of Eppie must be made reasonable and inevitable as the price of his earlier lack of responsibility, and the class must be helped to see that a weak man often causes as much heartbreak in a family or trouble in a community as a deliberately bad one. In contrast to all that, Silas Marner and Eppie display all the positive virtues of family life and can be made the



A second center of study is that of group relations within the family as observed in the Case household and in Elias Warner's cottage. As a student lists the reasons for the weaknesses of Henry and Goffey, he is taking the first step in analyzing himself as a member of a family. Almost all students react to a greater or less degree the prohibitions set up by their parents. Those same students can be helped to see the Case boys as the products of unjust parental jealousy. The entire field of juvenile delinquency is available for consideration in this connection. A brief conference with a competent police officer can be wonderful in pointing up the causes of juvenile delinquency in any community. It is an interesting experiment, too, to imagine the Case brothers in the students' home town and to attempt to translate their misdeeds into possible local terms. Two ends are thus achieved: an understanding of those factors which contribute to work family life and a comprehension of those outcomes which are likely to occur as a result. Again the stress is on understanding, not on mere comment or condemnation. Finally, it is a worthwhile lesson for an adolescent to learn that while we may feel sympathy toward Goffey, recognizing the causes of his weakness, yet we must hold him responsible for his actions. His eventual fate of death must be made reasonable and inevitable as the price of his earlier lack of responsibility, and the class must be helped to see that a work man often causes as much hardship in a family or trouble in a community as a deliberately bad one. In contrast to all that, Elias Warner and Goffey display all the positive virtues of family life and can be made the

subjects of point-by-point comparison with the Casses. Original themes on personal family relationship problems are suitable at this point if the teacher has the confidence of his class so that the students know that their statements will not be revealed.

A final general topic for discussion in the field of intergroup relations is the complete circle of Silas' reactions to his varying environments. This subject has been touched on in the very first lesson of the unit but can be completed only when the students have walked down the road with Silas and Eppie and Aaron after the wedding. A large circle drawn on the blackboard will serve to demonstrate the course of Silas' life. At the top of the circle a point may be labeled Lantern Yard. Here Silas is seen as a happy, unsuspecting member of a group whose interests and beliefs appear to be identical with his own. Through ignorance and superstition, Silas is pushed from Lantern Yard to a point part way around the circumference of the circle. In this early Raveloe environment Silas is a recluse, the reasons having been made clear in the earlier discussion on prejudice. In addition, students should now be able to state that Silas is reacting typically to hurt, injustice and loss of faith. At a point on the circle directly opposite Lantern Yard may be placed the label "gold". Here, pictorially and socially, Silas has reached his lowest ebb. Man's need for something to love is revealed in its most vicious, material form, Silas' miserly love of his gold pieces. If the students do not grasp the point themselves, the teacher should point out the inevitability of Silas' loss of that gold. Silas



subjects of point-by-point comparison with the cases. Original themes in personal family relationships problems are suitable at this point if the teacher has the confidence of his class so that the students know that their statements will not be revealed.

A final general topic for discussion in the field of interpersonal relations is the complete circle of Elias' reactions to his varying environments. This subject has been touched on in the very first lesson of the unit but can be completed only when the students have worked down the road with Elias and Joyce and Aaron after the wedding. A large circle drawn on the blackboard will serve to demonstrate the course of Elias' life. At the top of the circle a point may be labeled "Lentern Yard". Here Elias is seen as a happy, untroubled member of a group whose interests and beliefs appear to be identical with his own. Through ignorance and superstition, Elias is pushed from Lentern Yard to a point just away around the circumference of the circle. In this early Revalos environment Elias is a recluse, the reason having been made clear in the earlier discussion on prejudice. In addition, students would now be able to state that Elias is reacting typically to hurt, injustice and loss of faith. At a point on the circle directly opposite Lentern Yard may be placed the label "Gold". Here, individually and socially, Elias has reached his lowest ebb. Man's need for recognition to love is revealed in the most violent, material form. Elias' identity loss of his Gold pieces. If the students do not grasp the point themselves, the teacher should point out the inevitability of Elias' loss of that Gold. Elias

himself was making no contribution to life and therefore merited little solace from life. With the loss of the gold and the substitution of little Eppie, Silas begins the upward sweep of the circle. His contacts with other human beings increase rapidly as do his responsibilities for the welfare of others. As Silas gives of himself, he is the gainer, for the community accepts him again to a greater and greater degree. The top of the circle is again reached with Silas' return visit to Lantern Yard where he finds that all that he knew has completely vanished in the growth of the city. Symbolically George Eliot has dramatized the complete change in Silas Marner, the complete sweep from happiness to unhappiness and back again. Surely the lesson is implicit: happiness in life demands inter-group and intra-group harmony.





### THE IDYLLS OF THE KING

Any first reading of the Idylls of the King, it seems to me, is best begun with "Gareth and Lynette" rather than with "The Coming of Arthur." The reason for this approach is two-fold: the youthful reader escapes the difficult-to-understand allegory of the mystery of Arthur's birth and tackles the story at the point where he can best understand it, through the eyes of a young boy eager to go out into the world to prove his worth. Nothing is gained, it seems to me, by having a pupil stopped short in his first experience with the Idylls by abstruse ideas which are not clear to many adults. The information about Arthur's great unification of England and his subjugation of the warring kings can well be given by the teacher. At a later point in the reading, able students may be given an opportunity to read "The Coming of Arthur" for themselves. When the swing of the lines has become familiar through study of the later Idylls, the first poem will not seem so difficult.

It is wise, too, it seems to me, to limit the required readings in the Idylls to "Gareth and Lynette", "Lancelot and Elaine", "Guinevere", and "The Passing of Arthur", always with the understanding that classes should be made aware of the existence of the other Idylls and, through brief synopses, aroused to read more widely independently. My reason for the choice of the above Idylls is that through them we see the Age of Chivalry from its peak of perfection to its utter downfall. A study of the causes of this disintegration reveals clearly that when man be-





gins to rationalize, to become prejudiced and jealous, to avoid responsibility, to care more for himself than for the group, only destruction can result.

Since almost all classes read Scott's Ivanhoe before the Idylls, I approach the Idylls with a discussion of what is known of the Age of Chivalry. I ask the students to think of the knights of Ivanhoe while they read of Tennyson's knights, so that at the end, we may compare the two works to attempt a conclusion about the direction in which chivalry seemed to move in the centuries between the Idylls and the much later Ivanhoe.

Oral reading by the teacher, at first, will do much to insure the interest of the class in the story of Gareth and Lynette. It goes without saying that the teacher will strive for an appreciation of the imagery and rhythm of the glorious lines, but this appreciation had best be wooed obliquely. Adolescents will respond to beauty but are loathe to analyze it or talk about it very much. Concentrate on what is happening and how those happenings integrate with the problems of the living boys and girls at the desks.

One of the first topics worth commenting on, I believe, is Gareth's adjustment to his life as a kitchen boy in Arthur's castle. Many high-schoolers go away from home during the summer to work and find themselves faced with the same problem Gareth faced. We read that when Gareth watched from the sidelines and saw the breath-taking tournaments, he was happy and more idealistic in his ambitions than ever before. But, when





he returned to the companions of the kitchen,

"if their talk were foul,  
Then would he whistle rapid as any lark,  
Or carol some old roundelay, and so loud  
That first they mock'd, but, after, revered him."

How, more neatly, could any teacher provide opportunity for examination of attitudes today toward smutty stories, toward gossip, toward idealism? All young people face the very situation Gareth faced, whether they go away from home or not. Yet how many young people grasp the implication of Gareth's action or, more important, believe the statement of the last line quoted above? Pupils can be helped to see that in those few lines lie the secret of Gareth's greatness as a man: he had the moral courage to try to blot out dirt when he found himself surrounded by it. This idea of courage, backbone, or whatever the class calls it is not new; the application of this quality toward stamping out cheap talk, swearing, malicious gossip etc. is new. Many boys believe that swearing is a sign of manliness, that the ability to tell a suggestive story well is a social accomplishment, as, indeed, it all too frequently is. Many girls believe that "hen-parties" given over to gossip are perfectly acceptable forms of social activity. However, ask a class how many of them would have the courage to do what Gareth did, and note the sheepish looks. Then remind them that groups can accomplish what individuals either cannot or do not dare accomplish. Themes on the topic, "A Time When I Could Have Been A Gareth", have rewarded me richly for the time spent on moral teaching. The themes have shown application of the





concept of how gossip can produce harmful rationalizing and prejudice with resulting poor inter-group relations. Most important, the themes provide an opportunity for each pupil to examine his own experience in the light of this idea of courage. The side issues involved in this general topic are, of course, numerous. The class must evaluate the group which would think the student "queer" or a "sissy" if he objected to dirty stories as Gareth did. The class must be led, through perusal of his exploits, to see that Gareth was actually no "sissy" at all. The class must be led to label the false reasoning which concludes that a person who revolts from what is accepted by the group is "queer". The class must discover that moral integrity requires of the would-be possessor that hard battles be fought in the little details of daily personal life.

The second application of the lessons of The Idylls of the King to modern life may be seen in the character and actions of Lynette. The boys of the class will understand Lynette more quickly than will the girls! A lively discussion can be started by asking if the boys have ever known a "Lynette". The only trouble from that question on is to keep the class from using actual names in the stories they tell. Students will modernize Lynette's actions easily, translating her temper, her impossible demands, her lack of graciousness, her spoiled child reactions into their present-day equivalents. Of course, the girls will argue that Lynette is over-drawn and that girls today are not like that. Whatever is said merely adds fuel to the fire of discussion. I





have found that a panel discussion on what boys expect of girls and vice versa is a very popular way of airing the whole situation, especially if the teacher has the confidence of the students so that they will talk seriously about their real ideas and not pass the whole topic off as airy humor.

These two topics having made the characters of the first Idyll seem real, the interest problem of the remaining Idylls is minimized. The main problem for emphasis in "Lancelot and Elaine" seems to me an analysis of the various signs which point the way to disintegration of the Golden Epoch of Arthur's court. The guilty love of Lancelot and Guinevere will be mentioned first. Lancelot's lies will be listed. The hurt to Elaine is a by-product. The jealousy of Guinevere will be noted. The disobedience of Gawaine must be pointed out. The misguided use of Lancelot's great gifts provides another clue. The utter uselessness of Lancelot's winning of the diamonds and the ironic situation involving Guinevere's throwing them away right at the feet of the dead Elaine must be appreciated. All these ideas give point to Lancelot's final painful analysis of his own character:

"What profits me my name of greatest knight? I fought for it, and have it; Pleasure to have it none."

The application of all this to daily life today is too obvious to need much elucidation. Surely an analysis of our modern divorce rate is in order. What are the weaknesses of modern society which parallel those of the Idylls and lead inevitably to broken homes? Are Guinevere





and Lancelot lacking in those very characteristics which men and women today must have if they are to live together in peace and harmony? What are the adjustments and ideals which life today demands if we are to escape the same disintegration of society which Tennyson portrays? What part do self-control and straight-thinking play in all this? Wherein are the ideals of brotherhood and respect and good-will toward all portrayed in this story? Perhaps all this sounds like the most serious moralizing. I can only say that the discussions evolving from these questions are taken seriously by adolescents and that we, as teachers, avoid one of our duties if we do not point out the moral guide posts to be found in literature.

The Idylls of "Guinevere" and "The Passing of Arthur" follow these first two very naturally. In both we merely prove the prophecy we made as we read "Lancelot and Elaine". When man neglects the virtues, he must reap the fitting rewards. I once read "Guinevere" with a group of seniors who had been taken on a field trip to one of the state reformatories for women. That there was a parallel between whatever mistakes those women had made and those that Guinevere had made was obvious. The complete degradation of Guinevere in her own eyes was likened to the sadness and broken spirits of many of the prisoners whom the class had seen. Several students realized for the first time that one's own knowledge of one's mistakes, the pricking of one's own conscience, is the worst punishment. This idea, in theory, is not new to boys and girls. Seeing the practical application gave the theory point. I





always ask whether the sympathy of the class is with Arthur, with Lancelot, or with Guinevere in this eternal triangle. I always hope the class pities Guinevere for her weakness and for her final realization of her failings. I always hope, too, that the note of triumph at the end of the Idylls is appreciated. Having once seen to the full her weak points, Guinevere had innate fineness to live the good life and accomplish much good.

"The Passing of Arthur" is the lowering of the curtain. The drama of the poem will not escape the dullest student if the poem is read aloud. The loneliness and utter desolation are so apparent as to need no comment. I seldom say much about this Idyll beyond pointing out the beauty of the "famous" lines and hope inherent in the last line,

"And the new sun rose, bringing the new year."

That line can be the springboard for the application of the whole poem to our modern days. If we make the modern equivalents of the mistakes made by the people of this tale, what is the answer for us? Is our equivalent of Arthur's barge the atomic bomb? If so, what is left if we let our kingdoms and democracies disintegrate as Arthur's did? A close correlation with the work of the Social Studies department is called for at this point, I believe. I have taught classes which have studied the problems of modern history in their history classes and who have presented their findings in English class with specific reference to the Idylls. I feel that such a procedure pays dividends in both departments and lends purpose to what might otherwise be "just one more





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I have said nothing in all this about Tennyson's style, the Victorian characteristics of much of the writing, of analysis of meter and poetic technique. These things have their place in any study of literature. Our main problem, however, is to bear in mind that if those things, and those things only, are studied, students will again be rebellious about the uselessness of the classics. I believe that we must point out the applications and implications, even if the other points have to be entirely neglected. The college-bound student can be directed toward books which will teach him those points; the non-college students do not need them. Neither kind of student will ever again read the Idylls of his own free-will if we do not make the first reading meaningful and applicable to his own life.



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## DRUMS

James Boyd's Drums is another of those novels commonly read in high school that can easily become in the minds of the students just another piece of reading far removed from the interests and problems of their own lives. Being a psychological novel rather than a novel of action, the book demands careful interpretation if it is to mean anything to today's children. The Revolutionary setting of North Carolina is foreign to previous ideas about the War for Independence. The accent is on the circumstances surrounding a change of ideas rather than on the familiar Boston Tea Party or the Battle of Lexington. With all this in mind, it is well to prepare the students for what they will find and to set up a few main topics for discussion.

The first of those topics, I believe, must be the struggle in the mind of Johnny Fraser, the hero, concerning his loyalties during the war. The class must read to discover first the forces which pulled Johnny toward the British and those which eventually drew him back to his own people. A mere tabulation of those forces will not be sufficient. The students must make Johnny "come alive" by imagining him to be a modern boy in the war years we have just passed through. They must invent a plausible situation to show how a modern boy could feel himself pulled, let us say, toward Germany or Russia or Japan and at the same time toward America. The outside reading done in our unit on Elementary Logic will be valuable in this matter. The class will have



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James Boyd's Uranus is another of those novels commonly read in high school that can easily become in the minds of the students just another piece of reading far removed from the interests and problems of their own lives. Being a psychological novel rather than a novel of action, the book demands careful interpretation if it is to mean anything to today's children. The Revolutionary setting of North Carolina is foreign to previous ideas about the War for Independence. The account is on the circumstances surrounding a change of ideas rather than on the familiar Boston Tea Party or the Battle of Lexington. With all this in mind, it is well to prepare the students for what they will find not to set up a few minor topics for discussion.

The first of these topics, I believe, must be the struggle in the mind of Johnny Fraser, the hero, concerning his loyalty during the war. The class must read to discover that the forces which pulled Johnny toward the British and those which eventually drew him back to his own people. A more fabrication of those forces will not be sufficient. The students must make Johnny "come alive" by imagining him to be a modern boy in the war years we have just passed through. They must invent a plausible situation to show how a modern boy could feel himself pulled, let us say, toward Germany or Russia or Japan and at the same time toward America. The outside reading done in our unit on Elementary Topics will be valuable in this matter. The class will have

become aware of how large a per cent of our American population is first generation American, of foreign born parents. It will remember the stories of the "Moved-Outers", the Japanese-Americans of the West coast. It will realize that Johnny's predicament is not a "book situation" but a very real modern one. Having oriented the problem, the class can then evaluate the forces pulling Johnny and translate those forces into the modern setting. What characteristics in Johnny were appealed to by his contacts with the British? What was he asking of life when he became engrossed with the society life of Sir Nat and the Tennants? What error of thinking led him to fall into the solution offered by his father, who sent him to London on business at the time the other boys were "signing up"? What influence on Johnny had Sir Nat's decision to give up his commission rather than fight against former American friends? By what specific events was Johnny led to see the futility of his desires and the emptiness of his life? Each of these questions, answered thoughtfully, will suggest present-day questions to ask about the hypothetical hero of divided loyalty in the last war. What characteristics were appealed to by the Nazis and Japanese through their fifth-column attempts to win over American youth of not too far distant racial heritage? What were the "praiseworthy" achievements mouthed by fifth-columnists about the Italian Mussolini? What did some modern youths ask of life when they fell prey to the German Bund? What was the "reward" in the eyes of men who became spies? What devices were used by some young men to escape duty, very much as Johnny escaped



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duty when he sailed for London? What makes men try to "dodge the draft"? Was it always cowardice, or indecision, as it was with Johnny? What was the difference between Johnny's position as he fled his duty and that of our hypothetical young men who avoided the armed services? What were some of the dramatic events like, let us say, Pearl Harbor, which crystalized the issue for many a modern boy as Sir Nat's letter crystalized Johnny's thinking? And finally, what tangible and intangible satisfactions does Boyd describe in Johnny's life when he makes his final choice and is permanently wounded while fighting for America? Would Johnny have understood Harold Russell, the sailor who lost the use of his hands in the service of his country? Could they have talked together understandingly about the price and the rewards?

Such a discussion as this need not descend to arrant flag-waving. It can be a meaningful exercise whereby young people can be led to understand a little better why we had deserters and fifth-columnists and even conscientious objectors in the last war. They can be led to see that making up one's mind about one's duty is not always a crystal clear issue. It will remind them again to study propaganda carefully in an attempt to reach the real truth, to study current events carefully to recognize what the real issues are.

A second major topic is the conflict in Johnny's mind between his love for the American girl, Sally, and English society girl, Eve. It will not be difficult for the class to see why Johnny forsook Eve, since Eve's treatment of him was one of the links by which Johnny realized



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the superficiality of society life in England at that time. It will be more difficult for the students to see why Johnny was attracted to Sally. A profitable study can be made of her personality. How long would she last in a modern high school? A weighing of Sally's loyalties and stability against her outspoken tirades and criticisms will give the girls in the class much food for thought! One angle of the Johnny-Sally love affair guaranteed to produce comments is their constant quarreling. I am always amazed that both the boys and the girls cannot be shaken from the belief that quarrels like those are fun because of the "making up" afterward! I am never more keenly aware that I am a weary adult than when I argue vainly that peace is more fun!

A third point of which I make my classes aware is the important part played by the insignificant Joe Merrillees, brother of Sally. Johnny, eager to win the approval of Sally, is on the point of enlisting, just because Joe did, when his father offers him the chance to escape. In the long run, Johnny comes to admire Joe, who has had no such advantages as he, Johnny, has had, and who yet acts the man more efficiently than Johnny. Thus Joe becomes a great influence over Johnny though we read about him only three or four times. An interesting exercise is to translate this inter relationship of man into real historical cases. It will soon be seen that no man is truly insignificant. Students will speak of Baltimore--born Wally Simpson, who married a king at a crucial point in history, caused the resignation of one Prime Minister and the election of another, the "man with the umbrella", who met





Hitler at Munich. Or again, they will speak of the unknown men with Walter Reed, who allowed themselves to be bitten by mosquitoes, solving the riddle of yellow fever and saving the lives of thousands of men in the jungles in World War II. Who can say that Wally Simpson or Walter Reed was an important person in himself? Yet by what each did, the lives of literally millions of people were affected. Young people need to realize that the effects of even their own actions are far reaching.

This novel provides some extremely interesting comments on American democracy at its birth. Many students, particularly in this corner of our country, believe that the American Revolution was an orderly process, founded on reason, and carried out, quite differently from the later French Revolution, by intelligent and well-bred men like Washington, Adams, and Hancock. Truth demands that the students should realize that while all this is true, the common people themselves had no such clear-eyed view of the matter as many history books would have us believe. Accordingly, I ask my classes to look for pictures of democracy in action in this novel. They produce among these the scene in which the voters are denied the polls unless they swear to vote for one candidate only. Of course, this practice is soundly criticized. Then I ask them if the years have corrected this error-----and the discussion is on. We who are of the North can never understand the "democracy" of the white southern primary. Much heated argument, very salutary argument, I believe, arises about how such discriminations can exist under the avowed statements of our Constitution. We get out the Bill of Rights and read it





slowly and then try to decide why it is that our realization of democracy falls so far short of our ideals. We do not have to turn to the South for material. A look in any local newspaper offers proof of the necessity still for breeding the wise Washingtons and Adamases and Hancocks to carry us a few steps farther along the road to real democracy. Such discussions as these, which show the dangers of ignorance, do much practical good in selling the values of learning true habits of straight thinking in school.

Finally, there is ample material in this novel for the study of prejudice. There is the uneducated Captain Flood who has never been outside his native state and who because he knows nothing about them except that they are "foreigners" damns all New Englanders en masse. There is the treatment of the Negro on the large plantations and in the villages. I believe no opportunity should be neglected to ask why the Negro servant is portrayed as he is in literature before the Civil War. I believe, too, that we should neglect no opportunity to destroy the Negro stereotype, as we may do in this novel by pointing out that both good and bad whites and good and bad Negroes are among the characters. On a different level there is the prejudice of the British against Johnny, simply because he is an American and the prejudices of the Merrills against all British simply because they are British.

The value of reading this novel, then, lies in the fact that students can be led to see that there is more to life than just doing something. By comparing their own lives with those of the people in





this book they can see that a man must do those things which respect the beliefs of others and bring him into harmony with all other groups by which he is surrounded, aided always by a sincere search for the truth and the ideals of democracy.





## THE YEARLING

Since the theme of this novel by Marjorie Kinnan Rawlings deals with the maturing of an adolescent boy through the assumption of adult responsibilities, the book is particularly valuable as a text for high schools. This book is universally liked by students; it does not come into the category of the "classic" which is suspected even before the reading starts. The fact that Hollywood saw a financially rewarding appeal in the book is sufficient to turn boys and girls to it, with happier results than occurred when, for similar reasons, they turned to "Two Years Before the Mast" or "Great Expectations" or "Vanity Fair" for instance.

Why then, include this novel in this study? The main reason is that I fear that the obvious appeal of the little fawn and the delight in pets, which virtually all children share, may be the beginning and end of student appreciation of the novel. I fear that the vivid setting and colorful language may obscure the social and group-harmony implications of the book. I do not urge that a book be read wholly or primarily for appreciation of social problems. I do believe, however, that it is our job to cause students to be aware of literature as source material by which they may find solutions to their own problems. One of the tests of great literature, as opposed to mere stories or pulp writing, is that the characters and theme shall reflect universal human motives and characteristics in any setting or era. I believe that "The Yearling"





is, by this standard, a great book, psychologically sound, and that I must help my classes to identify themselves with the "essential" Jody and to mature, as he matures, by assuming whatever responsibilities are thrust upon them in their personal lives. The problem, then, is, as usual, a translation of The Yearling into terms recognizable and meaningful to my students, who are city dwellers instead of farmers. They must never leave The Yearling with the feeling that such adventures as Jody has and such changes as come to him are quite foreign to their way of life.

I am purposely omitting, in the following discussion, all mention of the study of dialect, of nature, of beauty of phrase, of mood. The book lends itself particularly well to oral reading. I believe that the greatest appeal to appreciation of the above points may be made through well-prepared oral reading by teacher and pupils. Thus the passages of description, such as the lovely chapter on the dance of the whooping cranes, tend to crystalize rather than to become hastily scanned by the pupil eager to follow the trail of Old Slow Foot. An appreciation of nature is a wonderful gift for a child. The city child almost always misses it unless some teacher or relative helps to open his eyes. He may even scorn an active love of nature if his eyes are not opened before adolescence. Therefore, the emotional appeal of the nature setting of this book should not be overlooked, essential as this setting is to an understanding of the characters, and clothed, as the description is, in this case, in such vivid language.



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I am purposely omitted, in the following discussion, all mention of the study of dialect, of nature, of beauty of things, of mood. The book leads itself particularly well to oral reading. I believe that the greatest appeal to attention of the above points may be made through well-organized oral reading by teacher and pupils. Thus the passages of description, such as the lovely chapter on the fauna of the woods, tend to crystallize rather than to become hastily scanned by the pupil eager to follow the trail of Old Elbow Foot. An appreciation of nature is a wonderful gift for a child. The city child almost always missed it unless some teacher or relative helps to open his eyes. He may even learn an active love of nature if his eyes are not opened before adolescence. Therefore, the emotional appeal of the nature setting of this book should not be overlooked, essential as this setting is to an understanding of the character, and climate, as the description is, in this case, in such vivid language.

The first major study, then, after the book has been entirely read for sheer enjoyment is the progress of Jody from immaturity to maturity. The opening chapter shows Jody as a little boy who has run away from work in the spring, to dream of the future and to fall asleep. This experience is familiar to every child in the class and a profitable time may be spent in loosening tongues to the point where various pupils will speak of the half-secret day-dreams they had when they were younger. It then becomes necessary to show from the text that Jody was immature as the story opened. Literally dozens of instances are readily available; his running away from work, his entranced absorption with the flutter-mill, his "getting faintified" at the sight of blood on the hunt, his hero-worshipping of Oliver.

I next ask the class what part Fodder-wing, the little lame boy plays in Jody's life. We discuss whether Fodder-wing assists Jody in growing up and generally decide that he did not. Sometimes some pupil suggests that by providing Jody with his first experience with death, Fodder-wing did contribute to Jody's growth. I ask the class to analyze that statement and to think of losses which they may have suffered, of relatives, of friends, at Jody's age. Usually, the conclusion is reached that youth suffers momentarily at the loss of someone dear but that life is so full, as Jody's was, that a form of compensation takes place before long. Classes can be led to see what Jody's compensation was and what theirs have been.

I always stop at this point, too, to ask the students what their



The first major study, then, after the book has been entirely read for sheer enjoyment is the progress of Joby from insensitivity to sensitivity. The opening chapter shows Joby as a little boy who has run away from work in the spring, to dream of the future and to fall asleep. This experience is familiar to every child in the class and a profitable time may be spent in discussing together to the point where various pupils will speak of the half-secret day-dreams they had when they were younger. It then becomes necessary to show from the text that Joby was insensitive as the story opened. Literally dozens of instances are readily available; his running away from work, his withdrawn observation with the "other-elf," his "goddess-fainting" at the sight of blood on the hunt, his hero-worshiping of Oliver.

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I always stop at this point, too, to ask the students what their

reaction is to Fodder-wing. Was he crazy? Do they pity him? Do they admire him? Do they feel revulsion over his twisted body? This discussion is an important one, I believe, because much poor thinking can be done innocently by children about people handicapped in ugly ways. We discuss medieval beliefs about the insane, the treatment of the mentally ill a hundred years ago and now, the attitude of the Romans toward cripples, and our present-day attitude toward them. I feel that an important lesson has been learned when a boy or girl accepts the statement that staring at a handicapped person is an example of poor breeding, that laughter at the antics of the mentally handicapped and "drunks" constitutes lack of straight thinking over the issues involved. If we are to produce competent nurses and attendants for our growing mental hospitals, we should neglect no opportunity to instill good emotional and psychological reactions toward such characters in literature.

I plunge directly from this discussion to the steps by which Jody achieved maturity. We begin with the turning point of the book, Penny Baxter's snake-bite, which led in turn to the killing of the doe and to Jody's adoption of the orphan fawn. Sometimes I have compositions telling how various pupils acquired their pets and speaking of the duties they had to assume. It is an easy step to a listing of the various signs which pointed to trouble for Jody and Flag until we reach the climax in the wounding of the fawn by Ma Baxter and the necessity for Jody's putting his pet out of his misery. Now the question arises: What was the real reason why the fawn had to be killed? At first, pupils will

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 achieved maturity. We begin with the turning point of the book, Henry  
 Baxter's snake-bite, which led in turn to the killing of the dog and to  
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 putting his pet out of his misery. Now the question arises: What was  
 the real reason why the law had to be killed? At first, pupils will

say that he was killed because he ate the crops, but I ask them to generalize a little further until they say that one of man's first duties is to feed himself and his family and to put aside any distraction which interferes with the duty. Thus the story becomes universal and capable of expansion. Jody grew up in the killing of his fawn and in his final return to his father. Other boys have grown up in the face of other crises, which we discuss, and have learned to do man's work. During the last war, how many boys and girls had to "put away childish things" and assume part responsibility for feeding and housing the family during the absence of fathers and older brothers? For that matter, on the opposite side of the picture, are the papers not full of the disasters which befall because men and women fail to assume adult responsibility for providing for the family? What of the families who practically starve because the bread earner cannot give up his drink or his gambling? A far cry from Jody and his fawn? Yes, but the same character elements are involved. By all means, the scene of Jody's heart-broken renunciation of his father should be read aloud. Students will think of scenes in their own homes when they, for one reason or another, have had cause to believe that their parents were cruel and unjust. Why, then, did they, like Jody, return home or stay at home? What are those facts and values which bound Jody to his home and which provided the last step upward in attaining maturity? There is a poignant beauty in Jody's attempt to recapture his childish delight in the flutter-mill; pupils will match that episode, if given a sympathetic



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face of other crises, which we discuss, and have learned to do man's  
work. During the last war, how many boys and girls had to "put away  
childish things" and assume great responsibility for feeding and housing  
the family during the absence of fathers and other protectors? For that  
matter, on the opposite side of the picture, are the parents not full of  
the disasters which befall because men and women fail to assume adult  
responsibility for providing for the family? What of the families who  
practically starve because the bread earner cannot find a job or  
his earnings are far less than they were? Yes, but the same  
unpleasant elements are involved. By all means, the scene of Toby's  
heart-broken remembrance of his father should be read aloud. Students  
will think of scenes in their own homes when they, for one reason or an-  
other, have had cause to believe that their parents were cruel and un-  
just. Why, then, did Toby, return home or stay at home?  
What are those facts and values which bound him to his home and which  
provided the last step toward his satisfying activity? There is a solu-  
tion because in Toby's attempt to restore his father's belief in the  
father-son myth will match that which, if given a sympathetic

chance, with tales of their own amazed discovery that things which gave them pleasure one summer seemed stale and uninteresting the next!

The second topic for discussion is more social in nature and more adaptable to the instilling of good inter-group thinking. I ask the class to think of the Baxters as Americans. It is true that the time of the novel is shortly after the Civil War, but it is equally true that the families living in the cracker country of Florida today are only slightly different from the Baxters. We talk blithely about free education in America and rural electrification, thinking usually of our own communities and what we see in the movies. I find that pupils are startled when I send them off to the library to dig up facts about amounts spent on education in specific states chosen to represent all geographical areas of the United States; about per centages of illiterates in certain key states; about numbers of homes lacking electricity; about numbers of homes lacking bath tubs and sanitary facilities.

The conclusions drawn are, of course, not nearly so flattering to the high standard of living in the United States as are the before-mentioned movies. An examination of the living conditions of the Baxters in this connection throws some light on the personality traits of the members of the family. It is easy to see, for instance, why Ma Baxter's temper is short as she labors, without adequate cooking facilities and water, to feed two men. (Incidentally, it is interesting to get class members who have seen the movie to compare the stage sets with the actual description of the house in the book. Hollywood's glamorizing



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becomes immediately apparent.) In the interests of good family harmony it is worth while to point out that in real life mothers do not become cross without just cause, usually, and the process of translation of terms may again be carried out.

The problems of the farmer as personified by Penny may well serve to furnish material for a study of the problems besetting farmers today and for an inquiry into some of the reasons for the steady rise in price of fresh vegetables and fruits in the last two decades. One pertinent example is the extreme rise in the price of vegetables during the war when the Japanese-Americans were moved away from their truck farms and the work was taken over by white farmers. Was the cause inexperience or a difference in standards of living? What is the economic result of raising a standard of living for any social group within a country?

Finally, in this connection, what are the implications for democracy if any citizens of this country are allowed to remain without compulsory education? How can the necessary funds be acquired? Surely, as teachers, it is our job to help pupils to study the terms of the pending legislation for federal aid to education. By infecting our own students with an appreciation of the benefits of education, we are laying the ground work for better support of education in the years to come.

The last big topic for consideration is the inter-dependence of neighbors in all communities and the setting up of a few simple rules for establishing good-will among neighbors. What do the Baxters and the Forresters quarrel about? First, over whose girl Twink Weatherby was.



becomes immediately apparent. In the interests of good family harmony it is worth while to point out that in real life matters do not become worse without just cause, usually, and the process of translation of terms may again be carried out.

The problem of the farmer as personified by Henry may well serve as further material for a study of the problems besetting farmers today and for an inquiry into some of the reasons for the steady rise in prices of fresh vegetables and fruits in the last two decades. One excellent example is the extreme rise in the price of vegetables during the war when the Japanese-Americans were moved away from their truck farms and the work was taken over by white farmers. Was the cause inflation or a difference in standards of living? What is the economic result of raising a standard of living for any social group within a country?

Finally, in this connection, what are the implications for democracy if any citizens of this country are allowed to travel without commentary especially? How can the necessary funds be supplied? Surely, as far as money, it is not too hard to raise money to study the terms of the working legislation for Federal aid to education. By insisting on our own standards with an appreciation of the benefits of education, we are laying the ground work for better amount of education in the years to come.

The last bit of logic for consideration is the inter-dependence of neighbors in all communities and the setting up of a few simple rules for establishing good-will among neighbors. What do the neighbors and the foreigners travel about? First, over those civil friends who are

The Baxters line up on Oliver's side and the Forresters on Lem's, and a satisfyingly bloody fight ensues. The episode, in a more civilized version, can be duplicated in any community, and in addition the power of gossip enters in, the more populous the community. Second, the Forresters resent having the dog-trade joke played on them. What an apt example of rationalizing is their loss of temper over being the victims of Penny's careful adherence to the truth! Is it difficult to find examples in any community of neighbors who have become unfriendly because one has been made to look ridiculous by the other?

On the other hand, it should be pointed out how the Forresters came to the aid of the Baxters when Penny was bitten by the snake and how both families banded together for safety from the plague after the great flood, and how the Baxters went to the side of the Forresters at the time of Fodder-wing's death.

What then, are the principles guiding the formation of good relations between neighbors? I have had good results by asking students to prepare charts divided into three parts, the father, the mother, the children. Under each heading are listed specific acts tending toward harmony. Under the children's heading come such topics as respect for the neighbor's property, his lawn, his windows, his home on Hallowe'en; respect for the neighbor's request for help in mowing a lawn or doing errands; respect for his right to courteous greeting and for his right to privacy. Students are quick to list under father's heading such items as not borrowing tools except where absolutely necessary, and the



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 errands; respect for his right to courteous greeting and for his right  
 to privacy. Students are quick to list under father's heading such  
 items as not borrowing tools except where absolutely necessary, and the

prompt return of borrowed property. Under mother's column they will list not gossiping, not prying, the paying of friendly calls of welcome to newcomers, inviting neighbors to join community clubs and civic enterprises.

After all these and dozens more topics have been listed and commented on, we attempt a conclusion. I am not surprised when the students decide that the same principles which apply to families and nations are equally sound in their own familiar neighborhoods. In other words, respect, goodwill, and tolerance toward a neighbor are likely to produce the same treatment from him. As seen in The Yearling neighbors are absolutely dependent upon each other; in our communities this physical dependence may not be so apparent, but we are socially interdependent, and our strength as a nation lies in our constant vigilance to increase numbers of communities living in respect and good-will.

There is one point which the teacher must be sure appears somewhere in the chart. It must be made clear that good neighborhood relations demand that we do not ask what church a man attends or what country his ancestors came from, but only what kind of man he is. By specific example we should try to evoke tales of Protestant children who have kind and friendly Catholic or Jewish neighbors, (those terms can, of course, be placed in any combination) Irish-Americans whose best neighbors are Finnish-Americans, and so on. In communities where the population is more or less homogeneous such a discussion will have little point, but in a heterogeneous community such a discussion may well implant once more





the principles of straight thinking toward which we are striving. However small the gain, the reading of The Yearling will have served at least as something more than a slightly more adult version of Black Beauty or Peter Rabbit!



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## A GROUP OF POEMS

Many high school students dislike poetry more than any other form of literature prescribed by the curriculum. Part of the reason for this feeling is, I believe, the fact that students often see no possible connection between the poetic phrases and their own thoughts and ideas. Accordingly, then, if the same principles of translation that we have been applying to prose and the drama can be applied to poetry, we shall have jumped the greatest hurdle in the study of poetry.

I can think, off hand, of no more difficult poems to introduce to boys and girls than The Ancient Mariner and The Prisoner of Chillon yet both are commonly included in anthologies and courses of study. It is of little value to protest that Coleridge and Byron are great names in literature. Students demand more than that. Since I am concerned with making poetry more real and meaningful in terms of the student's own life, I must insure comprehension first. Accordingly, long before mentioning The Prisoner of Chillon, I read to the class the exciting excerpt from The Count of Monte Cristo which describes Dantes' imprisonment, his exciting adventures with the Abbé Faria and his eventual escape. Now the class has some background, some basis for comparison when we come to The Prisoner of Chillon. I do not present a detailed historical background but merely state that the poem is the story of three brothers' protest against oppression, and then read the poem aloud. I remind them that Dantes, in Monte Cristo, was tempted once to starve himself to death





but changed his mind when hope appeared in the person of the Abbé<sup>1</sup>. I ask the class to watch for the influence which played upon the hero of The Prisoner of Chillon to change so markedly his mental attitudes. A few specific questions following the reading usually indicate the degree of comprehension and as soon as I feel that I can, I leave the story and pursue the implications, instead.

For instance, the bird of Byron's poem is a symbol. What other sources of comfort have men known in times of trouble? I try to get narrations of compensations which have come to mothers who lost sons in the war, to young men or women who won victories over accidents which left them physically handicapped, to human beings who have seen life earnings swept away in some business catastrophe. I ask, always, what was the "bird" for each of these?

Again, the greatest progress comes from adapting one's self to one's environment. How do peace and progress come when a human being learns to adjust himself to his job, his school, his home, despite the fact that there may be many unpleasant features involved? We discuss the circumstances under which a man's strength lies not in revolt but in submission and adjustment. We try to objectify our comments with actual stories.

I return to the story and the poem, finally, with a discussion of how man wins greater happiness and peace by transferring love of himself to love of others. I ask students to point out how love of another led, literally, to freedom for Dantes in The Count of Monte Cristo and sym-



but changed his mind when he appeared in the person of the Abbe. I ask the class to watch for the influence which played upon the hero of The Prisoner of Chillon to change so markedly his mental attitude. A few specific questions following the reading usually indicate the degree of comprehension and as soon as I feel that I can, I leave the story and pursue the implications, instead.

For instance, the bird of Byron's poem is a symbol. What other sources of comfort have men known in times of trouble? I try to get narrations of conversations which have come to writers who lost some in the war, to young men or women who won victories over accidents which left them physically handicapped, to human beings who have seen life's storms swept away in some business catastrophe. I ask, always, what was the "bird" for each of these?

Again, the greatest progress comes from adapting one's self to one's environment. How do peace and progress come when a human being learns to adjust himself to his job, his school, his home, despite the fact that there may be many unpleasant features involved? We discuss the circumstances under which a man's strength lies not in revolt but in adjustment and adjustment. We try to objectify our comments with actual stories.

I return to the story and the poem, finally, with a discussion of how man wins greater happiness and peace by translating love of himself to love of others. I ask students to point out how love of another led, literally, to freedom for Dante in The Count of Monte Cristo and was-

bolically to freedom for the hero of the poem. I ask for confirmation of this universal truth from parallel experiences from books or life.

The worst job of introducing The Ancient Mariner is now done. Since the students' background of ideas is now rich on this particular theme, the search for the same themes in Coleridge's poem will ease the difficulty of comprehension of the strange story about the "queer old man". I believe that the entire poem should be read aloud and that whatever "pulling apart" is to be done should be in passing, whenever the teacher feels a word of explanation is necessary. After the first reading, I like to have a group of capable students work out and present before the class, a panel discussion, showing how Coleridge made the same point as Byron but used completely different characters, settings, and plot. Meanwhile, the other members of the class work with me, or by themselves, depending on their imaginations and abilities, to plan and write an original short story with the same point but still different characters, setting, and plot.

It will be seen from the above that in these two poems which at first seem hopelessly dull for modern young people, there are raw materials for discussions of modern problems of adjustment to today's world. If someone argues that too little attention is apparently paid to the beauty of expression and phrase inherent in all great poetry, I can only answer that these two poems are narrative and impress us first with a story and that, secondly, I believe that if I can make the ideas of a poem interesting and meaningful, there is always the chance that





the pupil may return at a later date to reread and appreciate more deeply the beauty. One thing is sure: if I try to teach the pupil too much at one time, he will go away hating the poems and also failing to appreciate the ideas, so that the net result would be no gain.

A third poem less difficult to introduce and more amenable to a study of rhythm and imagery is Longfellow's King Robert of Sicily. Comprehension is no difficulty here and I find that classes usually like the poem in a half-hearted kind of way. I then say to them, "I think Mussolini might have profited from reading this poem. Do you agree?" After a few moments' thought, they do agree and we discuss how Mussolini's errors had virtually the same source as King Robert's, namely overpowering personal pride and arrogance. Already, at this early date, we sometimes have to pull out history books for the students to refresh their memories on what seems to me, of course, contemporary history. The classes are amazed to discover how, point for point, King Robert's career paralleled Mussolini's, with the one important difference that Mussolini paid the price for not learning the lesson so vividly portrayed for King Robert. The introduction of Mussolini as a counterpart of King Robert will provide not only valuable practice in evaluating character but also a further opportunity for a subtle reminder to students that literature actually does hold commentaries and conclusions on almost every problem which vexes our modern world.

Boys and girls of today often ask, "Where are we going? What's it all about?" I have used Keats' "Ode on a Grecian Urn" to attempt an



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 Boys and girls of today often ask, "Where are we going? What's  
 it all about?" I have used Keats' "Ode on a Grecian Urn" to attempt an

answer to those questions. If I can make the poem transcend a description of the two or three scenes depicted on a Grecian vase, so that my classes glimpse the eternal truths which man has sought since time began, then I feel I have succeeded. The words are all there; they require only the translation into modern settings. There is something satisfying and strengthening for a student to see that he and Keats can talk about the same great truths, one in one context and the other in another!

Browning is another great name extolled by teachers and usually dreaded by students. Why not start them off with "Home Thoughts from Abroad" with all its implications and rich background in the experiences of the pupils? The war evoked many a thought like Browning's. Perhaps someone has read Marcus' letter to his brother Homer in Saroyan's A Human Comedy and can further color the poetic concept of the pulls of home and love of one's country. In contrast, it might be well to read aloud Emma Lazarus' poem inscribed on the Statue of Liberty, "The New Colossus." There the class will see America's answer to all who feel the need of home because of exile from their own "Englands".

When, by this process, the students learn that Browning is not nearly so formidable as they suspected, why not try them out on "Soliloquy of the Spanish Cloister", a poem not so often found in school anthologies. In this poem Browning makes humorous comments on personal antipathies. Every member of every class has them, so the theme can be immediately meaningful. The poem is the story of a monk who had no opportunity to get away from Brother Lawrence and who, through being so



answer to those questions. If I can make the poem transcend a description of the two or three scenes depicted on a Greek vase, so that my classes glimpse the eternal truth which man has sought since time began then I feel I have succeeded. The words are all there; they require the translation into modern settings. There is something satisfying in strengthening for a student to see that he and Keats can talk about the same great truths, one in one context and the other in another!

Browning is another great name extolled by teachers and usually brushed by students. Why not start then off with "Home Thoughts from Abroad" with all its implications and rich background in the experience of the poet? The war evoked many a thought like Browning's. Perhaps someone has read Marlow's letter to his brother Homer in *Heart of Darkness*. Human Comedy and can further color the poetic concept of the poet's home and love of one's country. In contrast, it might be well to read aloud *Home Thoughts*, poem inscribed on the Statue of Liberty, "The New Colossus." These the class will see America's answer to all who feel the need of home because of exile from their own "England".

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close to him day in and day out, completely lost his sense of perspective! Surely no teacher needs a blueprint to show how this poem can be made to help pupils see the necessity for keeping a sense of humor in their own brushes with their "Brother Lawrences."

Another type of poem commonly included in anthologies is the dialect poem. I believe that these poems need careful handling in order to avoid the stereotype which they so often suggest. We may teach in our earlier lessons that all men have inherent dignity regardless of color of skin or racial background. Then we may read poems by or about Negroes or Italians or Scandinavians or Indians or Irishmen, and through the humorous or exaggerated effect of the dialect, undo all the good we have done. Such poetry or verse is, in my opinion, in the same category with a prose work commonly kncluded in recent anthologies, Leonard Q. Ross' The Education of Hyman Kaplan. These poems may be good material for motivating good inter-group relations, but only if correct conclusions are drawn. If a class reads Kipling's Fuzzy Wuzzy or Gunga Din and gains nothing but a laugh at the dialect, great harm has been done. If, on the other hand, they clearly see Kipling's respect for the native in each poem, good has resulted. If a class reads Daly's "Da Leetla Boy" and thinks only that the dialect is just like the speech of old Tony who runs the fruit store on the corner and whom the youngsters love to tease because he gets upset and bursts into violent Italian, the reading has merely confirmed the stereotype of the Italian-American. We must be sure that the love of family, the love of children are the points that



close to his day in and day out, completely lost his sense of perspective! Surely no teacher needs a blueprint to show how this poem can be made to help pupils see the necessity for keeping a sense of humor in

their own phrases with their "Greatest Language."

Another type of poem commonly included in anthologies is the didactic poem. I believe that these poems need careful handling in order to avoid the stereotypes which they so often suggest. We may teach in our earlier lessons that all men have inherent dignity regardless of color of skin or racial background. Then we may read poems by or about Negroes or Italians or Scandinavians or Indians or Irishmen, and through the humorous or exaggerated effect of the dialect, undo all the good we have done. Such poetry or verse is, in my opinion, in the same category with a prose work commonly included in recent anthologies, Leonard C. Hoar's The Education of Lynum English. These poems may be good material for motivating good inter-group relations, but only if correct conclusions are drawn. If a class reads Virginia's Passy Quarry or James Dickey's Rebels Noting but a lesson at the dialect, great harm has been done. If, on the other hand, they clearly see Virginia's respect for the native in each poem, good has resulted. If a class reads Dickey's "Last of the Year" and thinks only that the dialect is just like the speech of old New York who runs the fruit store on the corner and whom the youngsters love to tease because he gets upset and bursts into violent Italian, the reading has merely confirmed the stereotype of the Italian-American. We must be sure that the love of family, the love of children are the points that

are stressed in this poem rather than the peculiar differences in speech. Far better, in my opinion, if we are to read poetry other than British and American (and I think we should, by all means) to read serious poetry by men and women of as many races and nationalities as possible. To pick up any good anthology of world poetry is in itself a lesson. The more intelligent the student, the more he can be appealed to through the beauty of the poems to realize the great truth that no race has a monopoly on genius. Even if the intelligence of a class is not high, it is possible, by choosing simple poems and by merely reading them well, not "pulling them apart," to demonstrate the greatness of the individual, be he Negro, Jew, Catholic, Protestant, Chinese or American.



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 "pulling them apart," to demonstrate the greatness of the individual, be  
 he Negro, Jew, Catholic, Protestant, Chinese or American.

## CHAPTER IV

## ANNOTATED READING LIST OF BASIC MATERIALS FOR STUDENTS

## General

Benedict, Ruth and Gene Weltfish Races of Mankind, New York, Public Affairs Pamphlets, 1943.

An illustrated answer to many misstatements about racial characteristics.

Becker, John The Negro in American Life, New York, Julian Messner Inc., 1944.

Photographs portraying achievements of American Negroes.

Fitch, Florence One God. Boston, Lothrop, Lee and Shepard Co., 1944.

Illustrated portrayal of the significant observances, rituals and beliefs peculiar to Catholics, Jews, and Protestants in their worship of one God.

Frazier, E. Franklin Negro Youth at the Crossways. American Youth Commission, American Council on Education, Washington, 1940.

Personal experiences of Negro boys and girls in the middle states.

Gould, Kenneth They Got the Blame: The Story of Scapegoats in History. Association Press, 1942.

An explanation with illustrations of scapegoating as a form of prejudice.

McWilliams, Carey Brothers Under the Skin. Boston, Little Brown Co. 1943.

Various minority groups in the United States which are affected by color prejudice.



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Benedict, Ruth and Gene Welford. Races of Man. New York, Public Affairs Pamphlets, 1943.

An illustrated answer to many misstatements about racial characteristics.

Becker, John. The Negro in American Life. New York, Julian Messner Inc., 1944.

Photographs portraying achievements of American Negroes.

U.S. Gov. U.S. Gov. Boston, Boston, Lee and Shepard Co., 1944.

Illustrated portrayal of the significant contributions, rituals and beliefs peculiar to Catholic, Jew, and Protestant in their worship of God.

Traylor, E. Franklin. Negro Youth at the Crossways. American Youth Congress, American Council on Education, Washington, 1940.

Personal experiences of Negro boys and girls in the middle states.

Gold, Kenneth. They Got the Blues: The Story of Segregation in History. Association Press, 1942.

An explanation with illustrations of segregation as a form of prejudice.

McWilliams, Carey. Brothers Under the Skin. Boston, Little Brown Co., 1947.

Various minority groups in the United States which are affected by color prejudice.

Powdermaker, Hortense Probing Our Prejudices. New York, Harper Brothers, 1944.

A basic and discussion, with examples, of the causes and effects of common prejudices.

Questions and Answers Concerning the Jew. Published by the Anti-Defamation League of B'Nai B'Rith, 100 LaSalle St., Chicago, Illinois

#### BIOGRAPHY AND AUTOBIOGRAPHY

Bender, Eric Island Gateway. New York, Rowe, Peterson and Co., 1942.

Four stories of immigrants to America in four periods of American history, beginning with 1846.

Embree, Edwin Thirteen Against the Odds. New York, Viking Press, 1944.

Biographies of thirteen Negroes, each of whom won his battle against almost unsurmountable odds.

Fast, Howard Haym Solomon. New York, Messner Co., 1941.

A well written biography of a little known Jewish patriot who contributed financially to the American Revolution.

Graham, Shirley Paul Robeson; Citizen of the World. New York, Messner Co., 1946.

A fast moving and dramatic biography of the great singer.

Graham, Shirley and George Lipscomb Dr. George Washington Carver: Scientist. New York, Messner Co., 1941.

The story of Dr. Carver's dramatic demonstrations to Congress and of his work among the Negroes in southern schools.



Powdermaker, Herbert. Probing Our Prejudices. New York, Harper Brothers, 1901.

A basic and discussion, with examples, of the causes and effects of common prejudices.

Questions and Answers Concerning the Law. Published by the Anti-Defamation League of B'nai B'rith, 100 Madison St., Chicago, Illinois.

## BIOGRAPHY AND AUTOBIOGRAPHY

Bender, Eric. Island Gateway. New York, Howe, Paterson and Co., 1901.

Four stories of immigrants to America in four periods of American history, beginning with 1492.

Barrett, Edwin. Thirteen Against the Odds. New York, Viking Press, 1901.

Biographies of thirteen Negroes, each of whom won his battle against almost unswimming odds.

East, Howard. Ray Solomon. New York, Messner Co., 1901.

A well written biography of a little known Jewish patriot who contributed financially to the American Revolution.

Graham, Shirley. Paul Robeson: Goliath of the World. New York, Messner Co., 1901.

A last word and dramatic biography of the great singer.

Graham, Shirley and George L. Brown. Dr. George Washington Carver: Solon. New York, Messner Co., 1901.

The story of Dr. Carver's dramatic demonstration to Congress and of his work among the Negroes in southern schools.

Heide, Dirk Van Der My Sister and I. New York, Harcourt Brace, 1941.

A simply written autobiography of a Dutch refugee boy.

Helm, Mackinley Angel Mo' and Her Son, Roland Hayes. Boston, Little Brown Co., 1942.

One of the best expositions of the forces which moulded the character of Roland Hayes, one of America's greatest tenors.

Papashvily, George and Helen Anything Can Happen. New York, Harper and Brothers, 1944.

A Russian immigrant looks at America, and we all laugh.

Rizk, Salom Syrian Yankee. New York, Doubleday Doran Co., 1943.

The story of a Syrian boy's struggle to break through "red tape" to get to America and of his final success and life here.

Glick, Carl Three Times I Bow. New York, Whittlesey House, 1943.

This novel of the Chinese in San Francisco is an excellent portrayal of Chinese beliefs and customs in America's largest Chinatown.

Gollumb, Joseph Up At City High. New York, Harcourt Brace, 1945.

Jeff Bennett realized that the serious case of racial and religious intolerance at City High was against all that America stands for. With the aid of his friends and some of the faculty, he waged a real war against the few trouble makers who had been spreading poisonous ideas throughout the school.

That Year at Lincoln High. New York, MacMillan, 1918.

After a year of eye-opening adventures, the prejudiced and snobbish son of a wealthy man came to appreciate the fact that America's public schools are for all of the children of all of the people. He became a happier and more worthwhile person with his new-found friends who had less money than he.





- Means, Florence      The Moved Outers. Boston, Houghton Mifflin Co., 1945.
- The story of the Ohara family, Japanese-Americans moved into relocation camps after Pearl Harbor.
- Neumann, Daisy      Now That April's There. New York, J. B. Lippincott, 1944.
- An English boy and girl who have lived in America during the war, return home afterwards with new ideas involving consequent adjustments on all sides.
- Rawlings, Marjorie Kinnan      The Yearling. New York, Scribner
- Above all else Jody wanted a pet. When his father's life was saved by the death of a doe, Jody acquired his pet, the motherless fawn. How the fawn grew up and how Jody learned to accept the responsibilities of manhood as the result of a crisis in his life,, make a story that every boy and girl will enjoy.
- Sterns, Emma Gelders      Incident in Yorkville.
- This is an unusual story about an American boy reared in Nazi Germany and returned to America at the outbreak of the war. The boy receives many bitter surprises at the hands of his American classmates and learns the falsity of his beliefs.
- Saroyan, William      My Name Is Aram. New York, Harcourt Brace and Co., 1940.
- A successful Armenian writer gives us the story of his own family's experiences in California.



Means, Florence

The Novel Outlets, Boston, Houghton Mifflin Co., 1906.

The story of the Quinn family, Japanese-Americans, moved into relocation camps after Pearl Harbor.

Wormann, Daisy

How That April's There, New York, J. B. Lippincott, 1906.

An English boy and girl who have lived in America during the war, return home afterwards with new ideas involving permanent adjustments on all sides.

Baskings, Marjorie Rimmer The Ventilation, New York, Scribner

Above all else Toby wanted a pet. When his father's life was wrecked by the death of a dog, Toby acquires his pet, the author's friend. How the team grew and how Toby learned to accept the responsibility of a pet as the result of a crisis in his life, makes a story that every boy and girl will enjoy.

Stearns, Emma Gelbert Incident in Foxville.

This is an unusual story about an American boy tested in Nazi Germany and returned to America at the outbreak of the war. The boy receives many bitter suggestions at the hands of his American classmates and learns the falsity of his beliefs.

Bartman, William

My Name Is Aram, New York, Macdonald Press and Co., 1906.

A successful Armenian writer gives us the story of his own family's experience in California.

## CHAPTER V

## ANNOTATED READING LIST OF OUTSIDE READING MATERIALS FOR STUDENTS

## General

A.B.C.'s of Scapegoating. Foreward by Gordon Allpost, Central Y.M.C.A. College, Chicago, Illinois, 1944.

How discrimination is put into practice.

Alpenfels, Ethel J. Sense and Nonsense about Race. New York, Friendship Press, 1946.

Pictorial facts about the races of the world.

Brown, Spencer They See for Themselves. New York, Harper Brothers, 1945.

Student written plays about intergroup relations and student community studies on the same topic.

Embree, Edwin Brown Americans. New York, Viking Press, 1943.

The American Negro today, the obstacles he has overcome and his achievements.

Henderson, F.B. The Negro in Sports. Washington, Association Publishers, 1939.

Profusely illustrated history of Negro achievements in amateur and professional sports.

Lasker, Bruno Race Attitudes in Children. New York, Henry Holt, 1929.

Origins of and suggested cures for improper race attitudes.

Ottley, Roi New World A-Coming. Boston, Houghton Mifflin, 1943.

A vivid picture of life in Harlem.





- Swift, Hildegarde Railroad to Freedom: A Story of the Civil War. New York, Harcourt Brace Co., 1932.
- Story of Harriet Tubman, who escaped and helped other slaves to escape via the underground railroad.
- White, Walter A Rising Wind. Garden City, Doubleday Doran Co. 1945.
- The achievements of the Negro in Europe during World War II.

#### BIOGRAPHY AND AUTOBIOGRAPHY

- Adamic, Louis From Many Lands. New York, Harper Brothers, 1940.
- The author of this book is one of our most famous foreign-born Americans. Mr. Adamic discusses the backgrounds and gifts which the large immigrant groups bring to America.
- Antin, Mary The Promised Land. New York, Houghton Mifflin Co.,
- A Russian Jewess describes her joy in America despite hard struggles.
- Beard, A. E. S. Our Foreign-Born Citizens: What They Have Done for America. New York, Thomas Crowell, 1921.
- Short articles describing specific contributions to America by citizens from many countries.
- Bemelmans, Ludwig My War with the United States. New York, Viking Press, 1937.
- An amusing autobiography describing experiences in World War I.
- Benjamin, Robert Speirs I Am an American.
- This book is a collection of short statements by foreign-born citizens who have become outstanding figures. Through reading the messages of such people as Elissa Landi, Albert Einstein, Tony Sarg, and Walter Damrosch you will appreciate anew the privileges and security which many Americans take for granted.



Ballroom to Freedom: A Story of the Civil War.  
New York, Harcourt Brace Co., 1932.

Swift, Winifred

Story of Harriet Tubman, who escaped and helped  
other slaves to escape via the underground rail-  
road.

A Rising Wind. Garden City, Doubleday Doran Co.  
1932.

White, Walter

The achievements of the Negro in Europe during  
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From Many Lands. New York, Harper Brothers, 1930.  
The author of this book is one of our most famous  
foreign-born Americans. Mr. Adams discusses the  
backgrounds and gives the large immigrant  
groups living in America.

Adams, Louis

The Promised Land. New York, Doubleday Doran Co.  
A Russian Jewess describes her life in America and  
the hard struggles.

Antin, Mary

Our Foreign-Born Citizens: What They Have Done for  
America. New York, Thomas Crowell, 1931.

Beard, A. B. S.

Short articles describing specific contributions  
to America by citizens from many countries.

My War with the United States. New York, Viking  
Press, 1937.

Reichman, Ludwig

An amusing autobiography describing experiences in  
World War I.

Reichman, Robert Speiser. I Am an American.

This book is a collection of short statements by  
foreign-born citizens who have become outstanding  
figures. Through reading the messages of such  
people as Elmer Lamb, Albert Einstein, Tony Sarg,  
and Walter Hantzsch you will appreciate more the  
activities and sacrifices which many Americans have  
for freedom.

- Bok, Edward      The Americanization of Edward Bok. New York, Charles Scribner's Sons, 1920
- The autobiography of the famous Dutch editor of several of America's largest magazines.
- Bontemps, Arna      We Have Tomorrow. Boston, Houghton Mifflin, 1945.
- The achievements of twelve modern negroes in fields usually closed to the colored races.
- Brawley, Benjamin      Negro Builders and Heroes. Chapel Hill, University of North Carolina Prep, 1937.
- Well illustrated general reference.
- Ferber, Edna      A Peculiar Treasure. New York, Doubleday Doran, 1939.
- The trials of a Jewish family in the mid-west and the eventual success of the author.
- Hahn, Emily      The Soong Sisters. New York, Doubleday Doran, 1941.
- Very readable biography of China's most famous three women, Madame Chiang Kai-Shek and her sisters.
- Henderson, Edwin      The Negro in Sports. Washington, Association Publishers, 1939.
- Profusely illustrated history of Negro achievements in amateur and professional sports.
- Jenness, Mary      Twelve Negro Americans. New York, Friendship Press, 1936.
- Little known Negroes who have made outstanding achievements.
- Johnson, James W.      Along This Way. New York, Viking Press, 1933.
- The autobiography of the secretary of the National Association for the Advancement of Colored People.
- Lesser, Allen      Weave a Wreath of Laurel: The Lives of Four Jewish Contributors to American Culture. New York, Coven Press, 1938.
- One of the biographies is of Emma Lazarus, whose poem is carved on the Statue of Liberty.



- The Americanization of Jewish New York.  
 Charles Rosenberg's Sons, 1930.
- The autobiography of the famous Dutch editor of  
 several of America's largest magazines.
- We Have Tomorrow. Boston, Houghton Mifflin, 1931.
- The achievements of Jewish modern negroes in their  
 usually closed to the colored race.
- Negro Builders and Barons. Cassel Hill, University  
 of North Carolina Press, 1937.
- Well illustrated general reference.
- A Jewish Presence. New York, Doubleday Doran,  
 1939.
- The trials of a Jewish family in the mid-west and  
 the eventual success of the author.
- The Book of Esther. New York, Doubleday Doran, 1941.
- Very readable biography of China's most famous  
 three women, Madame Chiang Kai-shek and her sisters.
- The Negro in America. Washington, Association Pub-  
 lishers, 1935.
- Profusely illustrated history of Negro achievements  
 in music and theatrical sports.
- Twelve Negro Masters. New York, Random House  
 Press, 1938.
- Little known Negroes who have made outstanding  
 achievements.
- Alone This Way. New York, Viking Press, 1933.
- The autobiography of the secretary of the National  
 Association for the Advancement of Colored People.
- Waves a World of Jewry: The Lives of Four Jewish  
 Gentlemen in American Culture. New York, Cowie  
 Press, 1937.
- One of the biographies is of Sam Levenson, whose  
 book is carried on the spine of Liberty.
- Bol, Edward
- Braxley, Benjamin
- Farber, Edna
- Kahn, Betty
- Manderson, Elsie
- Lenness, Mary
- Johnson, James F.
- Lasser, Allen

- MacKenzie, C. D.      Alexander Graham Bell. Boston, Houghton Mifflin Co., 1928.  
The biography of the Scotch American inventor of the telephone.
- Mann, Erica and Claus      Escape to Life. Boston, Houghton Mifflin Co., 1939  
Stories of exiled Germans who refused to join Hitler's Nazis.
- Martin, Ralph G.      The Boy from Nebraska. New York, Harper and Brothers, 1946.  
Story of a Japanese-American war hero.
- Miller, Margery      Joe Louis, American. New York, Current Books, 1945.  
Very readable biography of the famous fighter.
- Muir, John      Story of My Boyhood and Youth. Boston, Houghton Mifflin Co., 1913.  
A biography of the Scotch-American explorer of the Yosemite Valley country.
- Mukerji, Dhan Gopal      Caste and Outcast. New York, E. P. Dutton Co., 1923  
A good comparison of life in India and in America from the point of view of an Indian.
- Patri, Angelo      A Schoolmaster of the Great City, New York, Macmillan Co., 1917.  
An Italian American who has become a great name in American education.
- Peattie, Donald Culross      Singing in the Wilderness: A Salute to John James Audubon. New York, G. P. Putnam. 1935.  
The story of the great French-American naturalist. Very readable.
- Riis, Jacob A.      The Making of an American. New York, Macmillan Co. 1901.  
A Dutch-American newspaperman tells his story.



- MacKenzie, C. D. Alexander Graham Bell. Boston, Houghton Mifflin Co., 1928.
- The biography of the Scotch American inventor of the telephone.
- Hann, Eric and Clara Escape to Life. Boston, Houghton Mifflin Co., 1928.
- Stories of arctic Germans who refused to join Hitler's Nazis.
- Martin, Ralph G. The Boy from Westchester. New York, Harper and Brothers, 1928.
- Story of a Japanese-American war hero.
- Miller, Mary The Indian, American. New York, Current Books, 1928.
- Very readable biography of the famous fighter.
- Moir, John Story of my Boyhood and Youth. Boston, Houghton Mifflin Co., 1928.
- A biography of the Scotch-American explorer of the Yosemite Valley country.
- Whitell, Eben Covey East and West. New York, E. P. Dutton Co., 1928.
- A good comparison of life in India and in America from the point of view of an Indian.
- Patel, Angelo A Subcontinent of the Great City. New York, Houghton Mifflin Co., 1928.
- An Italian American who has become a great name in American education.
- Beattie, Donald Gairns Slaves in the Wilderness: A Salute to John Jay. New York, E. P. Dutton Co., 1928.
- The story of the great French-American naturalist. Very readable.
- Ellis, Jacob A. The Making of an American. New York, Houghton Mifflin Co., 1928.
- A Dutch-American newspaperman tells his story.

- Robeson, Eslanda      Paul Robeson. New York, Harper and Brothers.  
The wife of the singer tells her husband's story.
- Sugimoto, Etsu      A Daughter of the Samurai. New York, Doubleday  
Doran Co., 1925.  
The Americanization of a Japanese girl of the old  
regime.

- Washington, Booker T. Up from Slavery. New York, A. L. Burt Co., 1901.  
The autobiography of a man who rose from slavery  
to become a leading Negro educator.

- Wright, Richard      Black Boy. New York, Harper and Brothers, 1945.  
For mature readers. The vivid story of a Negro's  
struggle to establish himself in the North and  
escape the South.

## FICTION

- Bahr, Jerome      All Good Americans. New York, Charles Scribners  
Sons, 1937.  
Stories of the foreign populations of our mid-west.
- Ball, Walter      Carmella Commands. New York, Harper and Brothers,  
1929.  
An Italian girl takes over the household in New  
York and Americanizes her family who cling to the  
old customs.
- Benet, Stephen W.      Western Star. New York, Farrar and Rinehart, 1943.  
Narrative poem about the founders of America.
- Cannon, Cornelia      Heirs. Boston, Little Brown Co., 1930.  
A Polish-American in a small town in New England.



Robeson, Elizabeth

Paul Robeson. New York, Harper and Brothers.

Guinness, John

A Guinean of the Guinean. New York, Doubleday  
Garden Co., 1928.

The Americanization of a Japanese girl of the old  
world.

Wright, Richard

Black Boy. New York, Harper and Brothers, 1927.

For native readers. The vivid story of a Negro's  
struggle to establish himself in the North and  
escape the South.

FICTION

Bahr, James

All Good Americans. New York, Charles Scribner  
Sons, 1931.

Stories of the foreign population of our mid-west.

Ball, Walter

Cornelia's Command. New York, Harper and Brothers,  
1929.

An Italian girl takes over the household in New  
York and Americanizes her family who cling to the  
old customs.

Barst, Stephen W.

Western Star. New York, Varian and Plancher, 1924.

Narrative poem about the founders of America.

Cannon, Cornelia

Heir. Boston, Little Brown Co., 1920.

A Polish-American in a small town in New England.

- Carter, Hodding      Winds of Fear. New York, Farrar and Rinehart, 1944.  
Racial trouble in a small Southern City.
- Cather, Willa      O Pioneers. Boston, Houghton Mifflin Co., 1913.  
A novel of Bohemian-Americans in Nebraska.  
My Antonia. Boston, Houghton Mifflin, 1918.  
Antonia, beloved by all who knew her, was a Bohemian settler in Nebraska.
- Chase, Mary Ellen      Mary Christmas. Boston, Little Brown Co., 1926.  
The life of an Armenian woman in rock-ribbed New England.  
Windswept. New York, Macmillan Co., 1938.  
Two Bohemian brothers are befriended by an American and repay him and his family richly by their cultural contributions.
- Fast, Howard      Freedom Road. New York, Duell Sloan and Pearce, 1944.  
A study of Negroes and poor whites in the South after the Civil War and of the trouble caused by former land owners.
- Feld, Rose      Sophie Halenczik, American. Boston, Little Brown Co., 1943.  
Sophie's mellow Czeck philosophy has a profound influence on a Connecticut town in World War II.
- Ferber, Edna      So Big. New York, Doubleday Doran Co. 1924.  
A charming story of the little son of members of a Dutch settlement of the mid-west.
- Fisher, Dorothy C.      Seasoned Timber. New York, Harcourt Brace, 1939.  
A school is offered a large sum of money on the condition that Jews be excluded and makes a decision.





- Forbes, Kathryn      Mama's Bank Account. New York, Harcourt Brace, 1943.  
A comical, heartwarming story of Norwegians in San Francisco.
- Gollomb, Joseph      Unquiet. New York, Dodd Mead and Co., 1935.  
A novel about a Russian-Jewish immigrant.
- Graham, Gwethalyn      Earth and High Heaven. New York, J. B. Lippincott Co., 1944.  
A Jewish boy and Gentile girl fall in love and meet the problem of religious and social prejudices.
- Halsey, Margaret      Some of My Best Friends are Soldiers. New York, Simon and Schuster, 1944.  
A collection of letters, all interesting, some humorous, some attacking current prejudices.
- Hughes, Langston      Not Without Laughter. New York, A. A. Knopf, Inc. 1930.  
Story of a Negro boy in a small town in Kansas.
- Jackson, Jesse      Call Me Charley. New York, Harper and Brothers, 1945.  
Charley is the only Negro in a white community and meets many problems.
- Jordan, Mildred      Apple in the Attic: A Pennsylvania Legend. New York, A. A. Knopf Inc., 1942.  
A novel of the customs and traditions of the Pennsylvania Dutch.
- Means, Florence      Assorted Sisters. Boston, Houghton Mifflin, 1947.  
A girl in a large high school makes friends with a negro girl, a Chinese girl and a Spanish-American girl. She is able, through these contacts, to be of major assistance when her parents meet opposition in their settlement house work.



Wanda's Bank Account. New York, Harcourt Brace, 1917.

Wanda, Kathryn

A comical, heartwarming story of Norwegians in San Francisco.

Whisper. New York, Dodd Mead and Co., 1932.

Gilbert, Joseph

A novel about a Russian-Jewish immigrant.

Willa and Hugh Sawyer. New York, L. B. Whitcomb Co., 1920.

Graham, Geraldine

A Jewish boy and Gentile girl in love and what the problem of religious and social prejudice.

Wives of My Best Friends are Soldiers. New York, Simon and Schuster, 1920.

Wilder, Margaret

A collection of letters, all interesting, some humorous, some attacking current prejudices.

Woe of the World. New York, A. A. Knopf, Inc., 1913.

Woods, Jackson

Story of a Negro boy in a small town in Kansas.

Walt the Cowboy. New York, Harper and Brothers, 1917.

Jackson, James

Denver is the only Negro in a white community and what many problems.

Woe in the World: A Story of the Negro. New York, A. A. Knopf, Inc., 1917.

Jordan, Mildred

A novel of the Negro and traditions of the Negro's past.

Wanted Sisters. Boston, Houghton Mifflin, 1917.

Woods, Florence

A girl in a large high school makes friends with a Negro girl, a Chinese girl and a Spanish-American girl. She is able, through these contacts, to be of major assistance when her work is most needed in their national home work.

Great Day in the Morning. Boston, Houghton Mifflin, 1946.

A Negro girl adjusts herself to the problems arising from fitting herself for a career which shall improve her standard of living.

Miers, Earl

Big Ben. Philadelphia, West, 1942.

A fictionalized account of Paul Robeson's experiences as athlete and student in college.

Rolvaag, O. E.

Giants in the Earth. New York, Harper and Brothers, 1927.

An excellent source book of the lives of the Norwegian settlers in South Dakota.

Peder Victorious. New York, Harper and Brothers, 1929.

A sequel to Giants in the Earth, portraying the lives of the second generation of settlers.

Sinclair, Upton

The Jungle. New York, Doubleday Doran Co., 1906.

For mature readers. A startlingly vivid picture of the evils of Chicago's meat packing industry and the Lithuanian workers.

Stern, Philip Van Doren The Drums of Morning. Garden City, Doubleday Doran Co., 1942.

A story of the anti-slavery movement of the Civil war period.

Tunis, John

All American. New York, Harcourt Brace and Co., 1942.

Democracy in action on the sports front.

Keystone Kids. New York, Harcourt Brace and Co., 1943.

The story of a conflict and of the solution when professional baseball players suffer because of anti-Semitism.



Great Day in the Morning. Boston, Houghton Mifflin, 1905.

A Negro girl adjusts herself to the problems arising from living herself for a career which shall improve her standard of living.

Big Ben. Philadelphia, West, 1905.

Wiers, Earl

A film analyzed account of Paul Robeson's experience as athlete and student in college.

Glance in the East. New York, Harper and Brothers, 1907.

Holmes, O. E.

An excellent source book of the lives of the Negroes in the South.

Peter Victrola. New York, Harper and Brothers, 1907.

A sequel to Glance in the East, portraying the lives of the second generation of athletes.

The Jungle. New York, Doubleday Doran Co., 1906.

Sinclair, Upton

For nature readers. A startlingly vivid picture of the evils of Chicago's meat packing industry and the ill-fated workers.

The House of Wonders. Garden City, Doubleday Doran Co., 1906.

A story of the anti-slavery movement of the Civil War period.

All American. New York, Harcourt Brace and Co., 1907.

Travis, John

Democracy in action on the sports track.

Leystone King. New York, Harcourt Brace and Co., 1907.

The story of a conflict and of the solution was presented through the eyes of a young man of anti-Socialist.

Yea! Wildcats. New York, Harcourt Brace and Co., 1944.

A good sports story in which a coach fights the community for attempting to break down the high ideals he has taught his boys.

- Adams, David *From 1789 to 1861: The Story of American History*, 1901.
- Adams, David *A History of England*, New York, Harper Brothers, 1901.
- Adams, David *The Teacher in America*, Boston, Little Brown Co., 1905.
- Adams, David *Math, Science, and Politics*, New York, The New York Press, 1911.
- Adams, David *Immigration and Race Attitudes*, New York, The New York Press, 1914.
- Adams, David and J. C. Adams *A History of the United States*, New York, The New York Press, 1917.
- Adams, David *The New York Times*, New York, The New York Times, 1918.
- Adams, David *The Art of Speech in Writing*, New York, The New York Press, 1919.
- Adams, David *All in the Name of God*, New York, The New York Press, 1920.
- Adams, David and Mary Adams *History of Civilization*, Boston, Little Brown Co., 1921.
- Adams, David *Teacher's Manual in International History*, Boston, Little Brown Co., 1922.
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- Adams, David *Democracy's Children*, New York, The New York Press, 1924.
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- Adams, David *History of the United States*, New York, The New York Press, 1926.



Yes! Wilbur. New York, Harcourt Brace and Co., 1901.

A good sports story in which a coach fights the community for attempting to break down the high ideals he has taught his boys.

## CHAPTER VI

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                          A Nation of Nations. New York, Harper Brothers, 1945.
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- Benedict, Ruth     Race, Science, and Politics. New York, Viking Press, 1943.
- Bogardus, Emory    Immigration and Race Attitudes. New York, D. C. Heath, 1928.
- Brown, Francis and J. S. Roucek, Editors, Our Racial and National Minorities. New York, Prentice-Hall, 1937.
- Brown, Spencer     They See For Themselves. New York, Harper Brothers, 1945.
- Clark, Edwin        The Art of Straight Thinking. New York, D. Appleton and Co., 1929.
- Clinchy, Everett    All in the Name of God. New York, John Day Co. 1934.
- Cotter, Joseph, and Haym Jaffe, Heroes of Civilization. Boston, Little Brown Co., 1931.
- Davis-Dubois, Rachel Teachers' Manual in Intercultural Education. Intercultural Education Workshop, 1940.
- Downs, Olin, and Elsie Siegmeister, A Treasury of American Song. New York, Howell, Soskin, 1940.
- Duncan, Ethel       Democracy's Children. New York, Hinds, Hayden, 1942.
- Embree, Edwin       American Negroes, a Handbook. New York, John Day Co. 1942.
- Thirteen Against the Odds. New York, Viking Press, 1946.



## APPENDIX VI

## BIBLIOGRAPHY FOR READING

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- Edwards, Edwin. Thirteen Against the Odds. New York, Viking Press, 1907.

- Fineberg, S. A. Overcoming, Anti-Semitism. New York, Harper Brothers, 1943.
- Fitch, Mary One God. New York, Lothrop, Lee, and Shepard Co. 1940.
- Garth, Thomas Race Psychology. New York, McGraw Hill Co. 1931.
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- Halsey, Margaret Color Blind. New York, Simon and Schuster, 1946.
- Hecht, Ben A Guide for the Bedevilled. New York, Scribner's Sons, 1944.
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- Liebman, Joshua Loth Peace of Mind. New York, Simon and Schuster, 1946.
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- Locke, Alain and Bernhard Stern, When Peoples Meet. New York, Progressive Education Association, 1942.
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- Myrdal, Gunnar. An American Dilemma, The Negro Problem and Modern Democracy. New York, Harper Brothers, 1944.
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PAMPHLETS, BOOKLETS, ARTICLES

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- Klingner, William      "Racism about Jews in Washington", Reader's Digest, September, 1945.
- McWilliams, Carey      What About Our American Americans? New York, Public Affairs Pamphlet, 1947.

## TEACHING AIDS

All Aboard by Ben Bengel

A one-act play concerning discrimination against the Negro, centering around an incident on a train.

Theater Arts, September, 1944 reprinted in Scholastic, December 4, 1944.

Look Beyond the Label by Irene D. Jaworski

A one-act play stressing the importance of the individual and the danger of the stereotype.

Bureau for Intercultural Education 1697 Broadway  
New York, N. Y.

Meet Your Relatives by Alice Wirenberg with original lyrics by Don Karlin

A one-act play treating race questions from the anthropological point of view.

Public Affairs Committee  
Rockefeller Plaza, New York, N.Y.

Skin Deep by Charles Polechek

A one-act play based on the material in Races of Mankind.

Stage for Action  
130 West 42nd Street, New York, N.Y.

When You Need a Doctor by Jerome Bayer

A one-act play portraying an ironical situation involving Jewish doctors and the admission of Jews to medical schools.

National Conference of Christian and Jews  
381 Fourth Avenue, New York, N. Y.

Untitled by Norman Corwin

A radio play telling the story of Hank Peters, a typical G. I. who died leaving all that Americans hold dear.

Radio Department of American Jewish Committee  
386 Fourth Avenue, New York, N. Y.



## TEACHING AIDS

All About by Ben Barzel

A one-act play concerning discrimination against the Negro, centering around an incident on a train.  
 Theater Arts, September, 1944, reprinted in  
 Scholes, November, 1944.

Look Beyond the Label by Irene G. Jaworski

A one-act play stressing the importance of the individual and the danger of the stereotyping.  
 Bureau for International Education, 1947 Broadway  
 New York, N. Y.

Meet Your Relatives by Alice Blandford with original lyrics by Dan

Karlin  
 A one-act play treating race questions from the anthropological point of view.  
 Public Affairs Committee  
 Rockefeller House, New York, N. Y.

Brain Wash by Charles Folsom

A one-act play based on the material in Brain Wash of Harvard.  
 Stage for Action  
 120 West 44th Street, New York, N. Y.

When You Need a Doctor by Jerome Meyer

A one-act play portraying an ironic situation involving Jewish doctors and the admission of Jews to medical schools.  
 National Conference of Christian and Jews  
 331 Fourth Avenue, New York, N. Y.

Unsettled by Norman Corwin

A radio play telling the story of Ben-Peter, a typical G. I. who died leaving all that Americans hold dear.  
 Radio Treatment of American Jewish Committee  
 333 Fourth Avenue, New York, N. Y.

A Festival of Lights by the pupils of Washington School, Springfield, Massachusetts.

A pageant celebrating the Christian Christmas and the Jewish Festival of Lights which both fall in December.

National Conference of Christians and Jews  
381 Fourth Avenue, New York, N.Y.

Americans All

2 reels, 16 mm. Boston University.

A film designed to promote understanding between all the countries of the Americas and to show the ties between the American countries and Europe.

Americans All

16 minutes, 16 mm. March of Time, Boston University.

Film dealing with intolerance of all kinds in American cities and towns. Theme is the disintegration of liberty in path of intolerance.

Army Chaplain

2 reels, 16 mm, 18 minutes playing time,

National Conference of Christian and Jews.

A documentary film describing the training, work and achievements of chaplains of the three great faiths in World War II.

Brotherhood of Man

10 minutes, sound, color, produced for the U.A.W. of America and based on the pamphlet "Races of Mankind", 16 mm.

A cartoon presenting material from Races of Mankind.

The Color of a Man

18 minutes, 16 mm., sound color, Int FF

The problems of white and Negro in the South with specific portrayals of discriminations of all kinds.

The Devil is a Sissy

Excerpt (Gang Sequence) Human Relations series, 13 minutes, 16 mm., New York University.

The problems encountered by a foreign boy who enters an American school in the slums and is made miserable by a gang of boys who dislike him because he is different.

Divide and Conquer

2 reels, 16 mm., New York University.

A film illustrating how the fifth column works and warning Americans of possible fifth columnist groups within the country.



- A Festival of Lights by the pupils of Washington School, Springfield, Massachusetts.  
A program celebrating the Christian Christmas and the Jewish Festival of Lights which both fall in December.  
National Conference of Catholics and Jews  
381 Fourth Avenue, New York, N.Y.
- Americans All  
2 reels, 18 mm., Boston University.  
A film designed to promote understanding between all the countries of the Americas and to show the ties between the American countries and Europe.
- Americans All  
16 minutes, 16 mm., March of Time, Boston University.  
This dealing with intolerance of all kinds in American cities and towns. There is the distinction of liberty in each of intolerance.
- Army Chorus  
2 reels, 16 mm., 16 minutes playing time.  
National Conference of Catholics and Jews.  
A documentary film describing the training, work and activities of chaplains of the three great faiths in World War II.
- Brotherhood of Man  
10 minutes, sound, color, produced for the U.S.A. of America and based on the musical "Races of Man."  
16 mm.  
A cartoon presenting material from "Races of Man."
- The Color of a Man  
16 minutes, 16 mm., sound color, 16 mm.  
The problems of white and Negro in the South with special reference to discrimination of all kinds.
- The Devil is a Sissy  
17 minutes, 16 mm., New York University.  
The program was presented by a fourteen year old student in an American school in the Bronx and is made available by a group of boys who dislike his behavior.  
he is different.
- Divide and Conquer  
2 reels, 16 mm., New York University.  
A film illustrating how the fifth column works and warning citizens of possible fifth columnists.  
groups within the country.

Don't Be a Sucker

Signal Corps Film

Paul Lukas shows why Americans must stick together to defeat groups who would like to divide and conquer.

The House I Live In

1 reel, 16 mm, Boston University

Academy Award picture starring Frank Sinatra in a plea for better group understanding among young people.

Addresses:

Boston University  
School of Education  
Division of Teaching Aid  
84 Exeter Street  
Boston, Massachusetts

National Conference of Christians and Jews  
381 Fourth Avenue  
New York, N. Y.

Frontier Films  
250 West 57th Street  
New York, N. Y.

New York University Film Library  
71 Washington Square South  
New York, N. Y.

Army Signal Corps Films  
Army Base  
Boston, Massachusetts



Special Correspondent  
The following is a list of the names of the persons who were present at the meeting of the Board of Directors of the American Society for the Advancement of the Negro, held at the Hotel New York, New York, on the 15th of January, 1910.

Don't be a snob

The following is a list of the names of the persons who were present at the meeting of the Board of Directors of the American Society for the Advancement of the Negro, held at the Hotel New York, New York, on the 15th of January, 1910.

The House I live in

Boston University  
School of Education  
Division of Teaching Aid  
25 State Street  
Boston, Massachusetts

National Conference of Christians and Jews  
301 Fourth Avenue  
New York, N. Y.  
Promoter of the  
320 West 57th Street  
New York, N. Y.

New York University Library  
11 Washington Square, South  
New York, N. Y.

Army Special Correspondent  
Army Base  
Boston, Massachusetts



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